

NYNE SONGS *MS.*

Collected out of the holy

SCRIPTURES of Old and New Te-

stament: *drawne forth of the pure*



mountaines of HEBREW

and GREEKE.

Translated, Paraphrased in prose, Summed,

Analysed, notted upon, grounds for

use and doctrine observed in every

one of them, and finally para-

phrased in English metter.

By Mr. WILLIAM MORAY, Minister
of GODS word in Crail.

Colloss. 1. 3. Verse 16.

Let the word of CHRIST dwell in you plentifully in all wisdom,
teaching and admonishing one another, in psalmes and
Hymnes, and spirituall songs, singing with spirituall grace
in your hearts to the LORD.

Iam. 5. 13.

Is any among you afflicted? let him pray. Is any merrie? let
him sing psalmes.



EDINBURGH,

Re-
autho-
rize ad-
nor small

7/21/1941

— 1900 —

Published in English: 1999

to RialM 600-175 3411-1W, 14-88

2000-2001

1990

1870

1870

100

34

10

TO THE RIGHT
HONORABLE THE
VICOVNT OF STORMONT,

LORD of SCONE, and of BAL.

WHIDDER, Stewart of

FYFE, &c. One of the

Kings most excellent Ma.

jesties priuie counsellors.

My Lord,

When I looke backe vpon the course of your L. life, whom I haue knowne about fourtie eight yeares agoe: I cannot but wonder of the goodnesse and gracious providence of GOD towards your L. For so soone as your L. went to the Court of that Prince of worthy memorie in all ages so long as the world shal last, King James the sixt of that name in Scotland, & first of that name in Englād, Frāce, & Ireland; God gaue your L. such fauour in the sight of that Prince & bestowed vpon you such gifts of mynd & body as did indeed merit at that princes hād, all the degrees of honor and great estate, which that royall and magnifick Prince rewarded your L. service withall. For I may say truely: your L. was faithfull to his Majesty and when his Hyenes did honour your L. to be Captaine of a guard for the peace of the countrie and for execution of iustice, to the well of his Majesties subjects, against Rebels, bangsters, contemners of his Heines lawes & authoritie. Your L. did with such courage and conscience administrat that charge that you spared not great nor small till that they were brought under obedience.

The Epistle Dedicatory.

gave your L. grace in your old age, to retire your self from Court, with as great honour, wealth and favour of your Prince, and more, then any other did, as I could marke in my time. Moreover, God hath given to your L. ability & will to honour your countrie, in building of faire Palaces, and planting faire Orchards & gardens in the places of your L. residences: In being magnifick in Hospitalitie, both to honourable strangers comming to see this country, & to our owne countrie men, noble, ignoble, friends & acquaintance. Lyke as God hath made your L. the man to set up againe that house whereof your L. came, and to raise the ruynes thereof to as good estate as ever it was; Notwithstanding of your L. liberalitie in advancing your friends to great honours and heritages, to bee enjoyed by them as your L. successors, when you shall depart from this life. I know not what more is requyred to make your L. both heere and eternally happie: but that your L. remember & consider this good & gracions providence of God toward you, and bee thankfull, saying With David, What shal I render to God for all his benefites to me, &c. Ps. 116. And confesse to God your sinnes with sorrow for them, and to beliene his promises of mercie to penitent sinners through the merit of his beloved Son Iesus Christ: that With old Jacob, Gen. 49 and Simeon, Luk. 2. waiting for the salvation of the Lord, your L. may depart in peace in Gods appoynted tyme. To you my Lord I dedicat this little Treatise, as having no kinsman now so neare unto mee by blood, or so honourable in estate: which I recommend unto your L. gracions acceptation and your L. selfe, to the grace of GOD. And rests,

Your L. coosin to honour and serue you

in the LORD to my power

To the loving Christian Reader.

LOving Christian Reader, wit: when long sicknesse brought vpon mee so great inability and weaknesse, that I was not able to goe without doores, farre lesse to prosecute the dispensation of my ministrie in publick: I set my selfe at the intervals of any little respiration from paine, to the reading and meditating of holy Scripture, that the light of knowledge and faith might more and more shyne in my mynde, and abyde in my memory, and the sense of holy ioy and peace, might possesse my heart and conscience: For certainly: As water if it stand long and runne not, want good aire or lyvelie spring, will rotte and stinke: So the soule of man if it bee not mooving about good, and mooved by the breath of the holy spirit, that it may bee a *well of water of lyfe*: *Ioh. 7. 38.* It will soone die in corruption and sinne, and stinke in the nostrils of GOD. *Deut. 32. 19.* Amongst other Scriptures I read these Songs contained in this little Treatise, and did meditate vpon them: I wrote my meditations, which when I shew them to some godly learned Brethren, they thought if they were published they might do good to others. I thinke my selfe that they may serue for good vse, to two sorts of people: First to good Christian men and women, who delyte to meditate in the Law of GOD both day and night. *Ps. 1.* Next to yong students of Theologie, aspyring to be Preachers and Ministers of Gods word: The particulars set down in order in this Treatise serveth to help such. For 1. a yong Divyne should be acquaint in some good measure, with the originall languages wherein the holy Scriptures were first written, namely the Hebrew and Greeke that he may vnderstand *Id est* and *Hoc est* of everie word of his Text, and not to be addicted to any one mans interpretation; so in a manner living by another mans faith, but labour to haue in himselfe, a full plerophory of faith. 2. Hee should labour to make plaine the Hebraismes and Hellenismes in holy Scripture by proper paraphrase to the purpose. 3. Hee should take good heed to his method in preaching. Loving

There bee chiefly one of two methods that the best preachers obserue in preaching The one cryptick, the other open, or by the practise of Logickall analysis. The 2. I preferre to the 1. for these reasons. 1. The Cryptick method requyreth long practise, a great witte and memorie: which yongue scollers cannot suddenly attaine vnto. 2. The Cryptick method doth more mooue the affections, then informe the minde, so that after such Sermons are well deliuered, if yee will aske the auditors iudgement thereof, they will say to you, that the man preached verie well, but they haue forgotte what hee said: but the open method vsed by a good man and of good vnderstanding, serueth to teach, delyte, mooue, both himselfe and his hearers, and to helpe their memories. 3. The Cryptick method being in continuall discourse maketh not the vses of the word mentioned by the Apostle: *2. Tim. 3. 16.* But the open method, may verie well vse the word accordingly, when grounds for the vses are found in the Text. And this purpose my analysis respects. The 4. vse a yongue Diuine may make of this booke, is: hee may learne in taking vp the summe of his text, to see that it bee it indeed, and not a summe of purposes, flying first to his phantasie which hee maketh the summe of the text. The 5. vse is to teach him to draw out his doctrines properly out of the words or purpose of the text either as Apodeictik conclusions or by way of necessarie consequence, flowing therefrom: & not make *quid libet ex quolibet*. Seeing the whole word of God is full of principals which should not bee denied. For if *αὐτὸς ἐπὶ, ipse dixit*, was enough to *Pithagoras* schollers: How much more should *Thus sayeth the LORD*: bee enough to all men, fearing God and loving him. The 6. vse is to teach him to put a difference, betwixt *Methodum textus*, and *Methodum doctrine*: that is to say, that this method bee, by the naturall logick analysis of the text: whither in simple enunciations, propositions, Enthemetes, or Syllogismes, considering well subiects and attributs, whether they bee proper, or figurat, examining the force of the words in the originall. comparing Scripture with Scripture: so shall hee haue many doores open to him for varietie of doctrine, and shall bee saved from confusion and idlerepetition of purposes. A practickall glance of these vses I giue in this Treatise: How well or ill, I submit my selfe to thy charitable iudgement. Now commending mee to thy prayers to God for mee; that I may fight out the good fight of faith, & finish my course with ioy. I commend thee to the grace of GOD,

AD ORNATISSIMVM VIRVM,

D. GVLIELMVM MORAVIVM

hujuslibelli & alterius, non ita pridem
de morte editi, Authorem.

AE Gro fallebat curas de morte libellus:
Nunc hymnis leto cor tibi ritè salit.

Dum Musas sacro deducis fonte novenas,

Illustrasq; tuo liberiore stylo.

Verum doctrinae Methodum, juveniq; seniq;

Indigitas, Moravi, simplicitate piâ.

Olim voce gregem pascebas sedulus; at jam

Pagina, quâ liceat, pascit amœnatua.

Eia age, nè pigeat sæclis prodesse futuris;

Hic animos recreat mæstaq; corda labor.

Dignus luce cluet, meruit virtute superstes

Qui bene de cunctis, post obitumq; meret.

ROBERTVS CRAFORDVS

alias

Lunnæus.

The names and number of Songs contained in this Booke.

I.

THE song of *Moses* at the red Sea. *Exod.* 15

II. The song of *Moses* before his death.
Deut. 32.³

III. The song of *Deborah*. *Iudg.* 5.

IIII. The song of *Channa*. *I. Sam.* 2.

V. The song of *Hezechiah* King of *Iudah*.
Esay 38.

VI. The song of the blessed Virgin *Marie*.
Luk. 1.

VII. The song of *Zacharie*. *Luk.* 1.

VIII. The song of Angels at the birth of
CHRIST. *Luk.* 2.

IX. The song of *Simeon*. *Luk.* 2.

*The song of Moses, Miriam and all
Israell when they had passed through
the red Sea. Exod. 15.*

The Text.

I Will sing to Ie-
hovah for hee
hath excelled
wonderfully: The horse
and his ryder hee hath
throwne in the Sea.

The paraphrase.

WH O can but ad-
mire the power
goodnesse, and
justice of our GOD: how
can I the leader of this
people, or they, cease to
sing and rejoyce, seeing
IEHOVAH the onely true
GOD, our GOD, hath drow-
ned in the Sea Phoroahs
charets and horses with
all his armie w^hich per-
sewed vs.

Iah is my strength and
song: and hee was my sal-
vation. This is my strong
GOD, and I will make
him a tabernacle; the
GOD of my fathers I shal
exalt him.

Hee hath ever beene my
strong defender whose
name is IAH: but now he
hath wonderfully delive-
red vs from a mighty &
cruell tyranne, therefore
hee is the subject of my
song, hee is our strong

2.
 IEHOVAH is a man
 of warre, IEHOVAH
 is his name.

GOD, & the GOD of our
 fathers, wee will exalt
 him and honour him, &
 publickly worship him.
 IEHOVAH is a Lord
 mighty in battell as his
 Name shoves signifying
 one that hath being in
 himselfe, and hath given
 beeing to all creatures;
 and is well called the
 LORD of Hosts.

Pharaohs charrets and his
 host hath bee cast into
 the Sea: And his chosen
 captaines are drowned in
 the red Sea.

4. A document heereof is
 this overthrow of Pha-
 roah with his strong cha-
 rets, the droyning of him:
 of them, of his choysse
 captaines and whole ar-
 mie in the red sea.

The deepths hath covered
 them, they disceded to
 the bottom as a stone.

5. High was their pryde
 but their persons lyeth
 low in the sea: Their
 swimming serverth them
 to no more vse than the
 stones, which cast in the
 water !plump downe to
 the ground.

Thy right hand Iehovah is
 magnified in strength thy
 right hand Iehovah; hath
 broken in peices the enemy
 And

6. O LORD thou alone art
 strong, thou alone O Lord
 art able to dash in peices
 all thy enemies.

And

And in the greatnesse of
thy excellencie, thou haith
overtrowne those that
rose vp against thee; thou
sent forth thy wrath which
consumed them as stuble.

And so great is thy excel-
lencie that thou over-
throwest all those that
ryse vp against thy peo-
ple: for thou accounts
such to ryse vp against
thy selfe: Thy wrath
breakes forth vpon the
as fyre, and before it they
are as stuble before the
fyre.

And with the blast of thy
noſt hirles the waters were
gathered together, the
floods stood as a heape,
the depths were congea-
led in the heart of the
sea.

Thou being moved with
the distres of thy people,
and rage of the enemy, &
with the prayer of Moſes
sent forth a mighty east
wind which divided the
sea in two and made dry
land in the mids thereof
for thy people to passe
thorow.

The enemy had said, I
will pursue, I wil overtake,
I will deuide the ſpoyle,
I shall haue my heart ſyth
of them, I will draw my
sword, my hand shall de-
stroy them.

And this thou did o Lord
in the midst of the pryde
and rage of the enemy, in
the hight of their confi-
dence and hope to bring
vs back to be their perpe-
tuall slaves.

Thou did blow with thy
winde, the sea covered
them, they sanke as lead

But thou disapointed the
with a winde, which
made a dry way for thy

in mightie waters.

people, and with the sea
which turned and drown-
ed them all,

Who is like vnto thee IE-

HOVAH amongst the gods:

Who is like vnto thee, glo-
rious in holinesse, feare-
full with praises, working
wonders?

1. Let all the mightie that
ever were so accounted be
rehearsed, which of them
may bee compared with
thee O LORD, in holines
or goodnes, in acts praise
worthie and wonderfull.

Thou streatched out thy
right hand, the earth
swallowed them.

2. By thy mightie power
the sea which drowned
them was made the place
of their buriall.

Thou leads in thy mercie
this people whom thou hath
redeemed: Thou guydeth
in thy strength to the ta-
bernacle of thy holinesse.

3. Now hast thou begun
to lead thy people whom
of thy free mercie thou
hast redeemed: now thou
hast begun to guyde the
to the place, where thy
holynesse promised to
dwell in the mids of the.

The people shall heare: they
shall bee astonished: So-
row shall take hold vpon
the inhabitants of Pale-
stina.

4. This thy worke O Lord
shall not rest heere, but
thou shalt strik with feare
other nations, and with
sorrow the Palestins,
whom thou hast appoin-
ted a prey for thy people

The Dukes of Edome shall
bee amazed, feare shall

5. The Princes of Edom,
the strong men of Moab,

at the red sea.

5.

take hold upon the strong
men of Moab, all the in-
habitants of Canaan shall
melt away.

and all the heathen who
know not and serue not
thee, shall feare, chieflie
the Canaanits cursed of
olde and destinate to be
rooted out by thy peo-
ple Israell.

Feare and dread shall fall
upon them by the great-
nesse of thy arme, they shal
bee still as a stone, vntill
the people passe by, IEHO-
VAH: vntill the people
passe by, which thou hast
purchased.

16. Thou shalt worke with
them so powerfully, that
they shall bee as stones,
neither speaking nor mo-
ving, vntill all thy people
passe by the, whom thou
hast set at liberty, to place
them in the land appoin-
ted for them,

Thou shalt bring them to
it, and plant them in the
mountaine of thy inheri-
tance: Iehovah, which
thou made for a dwelling
place, in the sanctuarie
which thy hands haue e-
stablished.

17. To holy Canaan shalt
thou bring them, which
thou keepes as an inheri-
tance for them, where
thou will dwell amongst
them, and by thy presence
sanctifie & establish both
it and them.

IEHOVAH shall reigne
for ever and ever.

18. IEHOVAH who now
hath kythed to bee our
King. of his Kingdome
there shall bee no end.

The argument and analysis of this Song.

THIS Song Moses and all Israel sung to the praise of God, the day after the Lord led them through the red Sea on dry land, and after the Lord caused the waters returne vpon Pharaohs chariots & horsemen, who persued and followed his people, and therewith drowned them all.

The parts of this Song are three: 1. a preface, verse 1. next the purpose of the song from the 1. verse to the 18. Thirdly the conclusion, verse 18. The preface containes three things. 1. the maker and vptaker of the Song, to wit Moses in these words, *I will sing.* 2. the person in whose praise this Song was made & sung, in these wordes; *to Iehovah.* 3. a reason of the making and vptaking of this song and praising of the Lord thereby, and it hath two parts: the 1. taken from Gods excellencie. generally in these wordes, *for hee hath excelled wonderfully.* the 2. taken from a present particular document of his excellency in these wordes *the horse and his rider hath hee throwne in the Sea.*

The purpose of this Song containes two thinges. 1. the praise of God, from the beginning of the 2. ver. to the 14. Secondly, a Prophecie of the consequents of this great worke in bringing his people through the red Sea on dry land, and drowning Pharoah and his whole armie who persued his people. The praise of God is expressed, 1. by the causes presently moving to praise him. 2. by a vowe, heerafter by word and deede to be thankfull to him verse 2. Next they praise God by enumeration of argumēt's of his praise

from the 2. ver. to the 14. Those arguments are eight in number, the 1. is taken from his valour, in these wordes: *the Lord is a mightie Warriour.* the 2. proving the 1. is taken from his Name, in these wordes, *lehouah is his Name.* This name imports his eternity, his trueth in performing his promises, his beeing to bee of himself and no other, and that hee gives beeing to all creatures: and therefore able to destroy them againe when he pleases, ver. 3. The third argument of his praise is taken from the worke presently done vpon Pharaoh and his hoste, verse 4. 5. The fourth argument of his praise is taken from his power con- iunct with his justice in destroying his enemies, and such as rose vp against him, verse 6. 7. The fifth argument of his praise is taken from his power con- iunct with his goodnesse to his people, verse 8. The sixth argument of his praise is taken from the com- parison of this work of God, with the presumption and pride of the enemy, who thought and said all was in his power, but God blew with his wind, and cau- sed the waters drown him and his armie, verse, 9. 10.

The 7. argument of his praise is taken from the su- preminencie of GOD above all men in the world who seeme mightie; and this supereminencie is set downe in three particulars; Holinesse, fearefullnesse, wonderfulnesse, all kything in this worke; His holi- nesse in delivering his people from a mightie & cru- ell Tyranne: his fearefulnesse in destroying the tyran and his whole army together; his wonderfulnesse in diu- yding the Sea, making his people to goe through the middest of it vpon dry ground, and making their

enemies by wind and water therein to drowne, verse 11. 12. The 8. argument of his praise is taken from his mercie and trueth to his people, beginning with this work to manifest the same, and to confirme their faith and hope of performing his promise made to their fathers, verse 13. The prophesie of the consequents of this work of God contains three things. 1. concerning the nations by whose land the people of Israel should passe to the land of promise, namely the Edomites and Moabites, that feare and astonishment should fall vpon them, & force them to let his people passe by. The 2. concernes the inhabitants of Palestina, & chiefly the Canaanits, that their hearts should melt away for feare, verse 14. 15. 16. The 3. thing in the prophesie concernes GODS people, That God should bring them vnto, possesse them in, as their inheritāce, the land promised to their fathers, and dwell amongst them by the meanes of his publick visible worship, verse 17. The conclusion of the song is that the Kingdome of God is everlasting.

Annotations vpon this Song.

Verse 1. *I will sing*: not onlie for to witnesse our thankfulness to God for our deliverance; but also for confirmation of the trueth of this Historie; for sixe hundreth thousand men, with their wives and children bore witnesse in singing this Song.

Vnto Iehovah; that is vnto his praise; so Psal. 106. ver. 12. compare this song, with the song, Apoc. 15. ver. 2. 3. 4. both sung at the Sea; Harpes or timbrels

in the singers hands: The songs are of Moses and of the Lambe, the one delivered from the bondage and persecution of Pharaoh: the other from the beast Antichrist, or the Pope.

Verse 2. *IAH*, a proper name of God, first mentioned on in holy Scripture, next Psal. 68. 5. In Greek in the new Testament it is joyned to *Halelu* to make *Haleluiah*, that is, Praise yee the Lord; the whole compound word is originally Hebrew, see Apoc. 19. 1. 3. 4. 6.

Strength: so signifieth the Hebrew word properly: yet seeing it is joyned heere with these words, & sung: it signifieth the strength of song and praise, that is, most vehement praise: So Christ, Math. 21. 16. exponeth this word, vsed Psal. 8. 2.

My GOD: this oppones the true GOD to Idols, the religion of his people to the error and idolatrie of other nations, as in the next words Abrahams religion opposit to the superstition of the nations, see Elay 25. 9.

Verse 3. *A man of warre*, that is, a notable Warriour: for the word Man added to other things in the Hebrew phrase often signifieth excellencie, see Exod. 4. 10. Iob 22. 8.

IEHOVAH, this name imports: 1. Gods eternitie, & is in Greek expressed by α and ω Apoc. 1. 8. 2. it signifieth his power above all creatures, and over them, as having being of himselfe only, and giving being to all creatures, Act. 17. Thirdly, it signifies his trueth in performing his promises, Exod. 6. 3. Fourthly, his power in executing judgment on the

enemies of his Church, and Hæc therefore called *Iehovah* of Hosts, Psal. 83. 14. 19. and 46. 7. 8. 12.

Verse 5. *As a stone*: that is to saye, their skill in swimming did serve them to no vse.

Verse 6. *Tby right hand, thy right hand*: this doubling imports that this miraculous work can neither bee ascribed to fortoun, nor to the industrie of men, but to GOD onely.

Verse 6. *Against thee* the Chaldaick paraphrase hath *against thy people*: see Zach. 2. 8. Mat. 25. 45. Act 9. 4.

Verse 8. *Blasf*: hee meaneth that East wind spoken of before Chap. 14. 2.

Verse 11. *GODS*: that is, Princes or Potentates, see Psal. 82. and 89. 7.

Purchased: in Hebrew *Canah*, which signifieth getting by generation, Gen. 4. 1. or buying, Gen. 25. 10.

*Observations of grounds for vse
and doctrine.*

Obs. 1. **H** Oly songs have beene in vse in the true Church in all ages, and are recommended to the Christian Church. Eph. 5. 19. Col. 3. 16. Iam. 5. 13. But the vse of Muscicall instruments not so; as being ceremoniall types in the old Testament prefiguring the joy of the holy Ghost abundantlye to bee powred out vpon Christians vnder the New Testament. Rom. 14. 17. Eph. 5. 19.

Obs. 2. This song proves the veritie of the whole

led history preceeding in the book of Ex. seing not only
12. Moyfes sung it: but with him sixe hundreth thou-
in sand men besyde women and bairnes, whereof
any two or three might haue bene witnesses against
Moses, if this had bene fabulous: Heere I might
take occasion to dispute that the holy Scripture is
true and the very true word of GOD: but my purpose
is not in this treatise to dispute contraversies.

Obs. 3. We haue here an example to teach vs to be
45. thankfull to GOD for his benefites and of solemne
ken thanksgiving, if common to one Church or to the
vniversall.

Obs. 4. vpon. verse. 1. Moses is first and formest in
this thanksgiving, by reason of his place: by his exam-
ple teaching al such as God hath raised vp too hy pre-
eminēce in church or cōmon-wealth to do the like

Obs. 5. There is no worke of God in creation or
providence, wherein some one or moe of his attri-
butes doth not shew themselves, thought some more
clearly then other, vpon which wee should chiefly
meditat: So worshipping God by this mids of his
worship; as Moses and the people doeth heere me-
ditat vpon his excellencie, supereminence, power,
true justice, mercie, goodnesse, holinesse, truetieth: which
all kythed in the worke of their deliverance.

Obs. 6. All delyverance from danger, all good suc-
16. cesse in affairs, all saluation temporarie or eternall:
not flowes to vs from God of his mercie without our
ent merits, therefore to him onely belongs the praise,
tlye
ew

Obs. 7. Wee should studie by all meanes, to put
a difference betwixt the true God and Idols, that

wee may know him, serue him, and worship him as right. Io. 4.

Obs. 8. vpon vers. 2. They praise God vpon these three grounds. 1. Vpon the sence of their owne conscience & experience. 2. Vpon the duety which they professe and promise of their thankfulness in worshipping him publickly. Vpon their obligation of all sort of homage to him: So should wee meditate vpon grounds of reasons to praise God that we may show our selves thankfull for his benefites.

Obs. 9. God is compared to a most mightie man of warre, to teach vs both to feare him and trust in him, because hee is able to destroy all such as rise against him, see thee historie of *Senacherib* with *Hekiah*, and of the nations with *Iehosaphat*.

Obs. 10. God accounts the wrong done to his seruants to bee done to himselfe. Act. 9. 4. And the good done to them to bee done to him. Mat. 25. 40. This should comfort the godly and affray wicked persecuters.

Obs. 11. vpon vers. 9. The wicked sing the triumph before the victorie, and when their pryde is at the hight then comes suddenly their destruction. Psalme. 73. 18.

Obs. 12. vers. 10. 11. 12. All the creatures are obedient to God except the deuils and mankynde: and serue him in saving his seruants, and destroying their enemies whensoever God bids them.

Obs. 13. vpon vers. 13. The worke of grace and salvation once begun by God in his children, he will never leaue till hee perfyte it. Psal. 138. 8. Phil. 1. 8.

Therefore wee should not dispare vnder the sense of
desertion: Neither is the doctrine of the finall and
totall apostasie of the sancts true but hereticall.

Obs. 14. GOD is able to defend his people from
their enemies, were they never so many & mighty.

Obs. 15. vpon vers. 18. The times, places, and
persons, of GODS Church, when, where, and by
whom he will be worshipped he himselfe ordaines.

Obs. 16. vpon vers. 18. The continuance of the
Church of GOD is grounded vpon his everlasting
Kingdome. Psal. 102 29.

*This song in meeter followeth to be sung
with the tune of the 25. Psalm.*

Verse. 1.

FOR joy now will I sing,
to Iehoyah a song;
For wonderfully hath hee now,
excelled in the throng
Of horsemen: whom hee hath
throwne downe vnto the sea,
Pharaoh the king I meane,
and all his great armie.

Vers. 2. The subject of my song;

I see that IAH must bee
My strength and my salvation,
still is and so was hee:

This is my, GOD most strong,
to him Ile make a tent:

My Fathers GOD hee is also.

Verf. 3. A mightie man of warre,
 IEHOVAH is I say,

No marvell, for IEHOVAH is
 his name and shall bee ay.

Verf. 4. Pharoahs charrets and host,
 Hee cast into the sea,
 Chosen captaines were drowned there
 in mids of the red sea.

Verf. 5. The deepe them coveredall,
 downe to the ground they sanke,
 Evenlyke as doth a stone,
 that is cast in a franke.

Verf. 6. IEHOVAH thy right hand,
 in strength is excellent:
 For thy right hand IEHOVAH hath,
 thy foes in peices rent.

Verf. 7. And in the greatnesse of
 thy power now thou hast,
 Subdued those, gainst thee that rose,
 for downe thou hast them cast.
 Thy wrath thou did send forth,
 consuming them as fyre
 Consumeth stuble where it comes.
 so hote was then thine ire.

Verf. 8 And with the blast of thy
 nostriles the water stood.

Gathr'd together on a heap,
and so did stay the flood
In midst of the sea,
The deep congealed then,
So mightie was thy easter wind,
dry way it made to men.

Verf. 9. The enimie had said,
I will oretake, I will
Divyde the spoyle, I shall haue my
heart sytht on them with ill.
My sword I will draw out,
and then my hand shall make,
This people my inheritance,
my yoke they shall not shake,

Verf. 10. Then with thy wind thou blew
the sea them all did hyde,
They sanke as lead in waters deepe,
so cruell was the tyde,

Verf. 11. Who is lyke vnto thee,
the mightie all among?

IEHOVE I say who is the lyke:
I say that there is none.

Thy glorie is so great,
and thou so holy art,
With praises to bee reverenc'd,
thy wonders make vs start

¶ 12. When thou didest stretch out
thy right hand suddenly:
The lowest earth did then thy foes,
vp swallow by and by.

Vers. 13. Thou leads in thy mercie,
thusthy redeemed people,
Thou guydsthem also in thy strength
vnto thy holy staple.

Vers. 14. So soone as nations
shall heare, then shall they shake,
Palestina's inhabitants,
shall doole and sorrow make.

Vers. 15. The Dukes of Edom then,
amazed all shall bee:
Moabs strong men shall melt away,
And Canaans posteritie.

Vers. 16. Such feare & dread shall fall
on them of thy right hand,
That as a stone they shall ly still,
till Israell passe their land.

Vers. 17. Iehovah, thou shall bring,
and plant them in the hill,
Of thy holy inheritance,
a place where thou'lt dwell still;
Thy sanctuarie there,
thy hands haue made to byde,

Vers. 18. Iehovah alone shall reigne;

*The Song of MOYSES before
his death. Dent. 32.*

Text.

Paraphrase.

Give care yee Heavens, and I will speake: and heare O earth the words of my mouth.

My doctrine shall drop as the raine, my speech shall distill as the dew, as the small rain upon the tender hearbe, and as shewres upon the grasse.

Because I will publish the name of IEHOVAH, ascribe yee greatnesse to our GOD.

The rock, his work is perfect, for all his wayes are judgment: a strong God faithfull and without iniquitie, just and right is hee.

IF you people will not hearken to my words, the Heavens and Earth, & all creatures other shall be witnesses against you.

If my people bee a soft soyle, and good ground, my doctrine shall be fruit full in young and olde, in weake and strong.

Glorifie God in hearkening to his word, for I will make him manifest to you, who howbeit hee be alwayes infinite, yet hee abases him to be our God & his will I will declare.

To whome will yee goe from this God? who is so stronge, so righteous in all his actions, so true in all his wordes, and in whom no defect can bee found?

*Hee hath corrupted him-
felfe; their ſpot is not his
childrens, a peruerſe, and
crooked generation.*

Yet Iſrael hath corrupted
his owne wayes, which
proveth they are not the
children of GOD, but a
wicked and peruerſe ge-
neration.

*Doe yee ſo requyte I E-
HOVAH! O yee fooliſh
people and vnwiſe: Is not
hee thy Father? Thy Re-
deemer? Hath he not made
thee, and eſtabliſht thee?*

6. Is this the reward where
with ye recōpence God
who hath adopted you to
be his children, when ye
were his enemies, paſſing
by the reſt of mankind
who were as ſib to him
by creation as you, who
hath redeemed you from
the bondage of Egypt, &
hath magnified you a-
bove other people, when
you were worſe than no-
thing.

*Remember the dayes of old
the yeares of generation &
generation, aſke thy father
and hee will ſhew thee, thy
elders & they will tell thee.*

7. The hitorie of Abraham
Iſaak and Iacob and of the
reſt of your predeceſſors,
ſhewes your ſmall begin-
ning, & Gods great mer-
cy & goodnes toward you

*The hee one in diſtributing
heritage to the Nations, in
ſeparating the ſons of A-
dam, hee ſet the bounds of
the people, to the number of*

8. When God in his provi-
dence allotted to every
nation a dwelling place
he had minde of Iſrael and
appointed for their num-
be

the children of Israel.

ber a place most convenient and most excellent.

For the portion of **I E H O - 9**
Y A H is his people, **I A -**
COB the line of his heri-
tage.

For hee had freelie cho-
sen the posteritie of Iacob
to bee his peculiar people
beside all the World.

Hee found him in the land **I O**
of Wildernesse, and in a
waste and howling Wilder-
nesse: hee caused him goe
about: hee taught him: he
kept him as the apple of his
eye.

I O. When they were in a
Wildernesse where there
was neither bread, nor
water, nor other thing to
sustaine their life, **G O D**
fed them, and clad them,
and because of their infi-
delitie he caused them go
about the Wildernesse
fourtie yeares: during the
which time, hee taught
them by his benefites and
chastisements; yet hee had
exceeding great care of
them to keep them from
all hurt.

As the Eagle stirreth up **I I**
her nest, flightereth over
her birds, spreads out her
wings, takes it, beares it
upon her wing.

And look what care the
Eagle or any other fowle
have of their young ones
in hatching them, cover-
ing them vntill they can
come soorth or flee, and
guiding them from the
nest: such care had God of
his people.

*Iehovah alone led him, 12. Hee needed not the helpe
and there was no strange of any other besyde him-
god with him. selfe, & would haue none
for hee would haue the
guyding of his people to
himselke alone.*

*Hee made him ryde vpon 13. Hee placed him in Cana-
the hie places of the earth; an an hillie countrie, & full
and hee ate the increase of of fertill valleyes: whose
the field: and hee made craigie places were not
him to sucke honie out of barren, but there was to
the rock, and oyle out of bee found honnie, there o-
the flint of the rocke. lyues grew: and it was a
land flowing with milke
and honny.*

*Butter of Kylene, and milke 14. Nothing was wanting
of Sheepe, with fat of lambs for delicate meate and
and Rams sons of Bashan, drinke: as butter, milke
With the fat of the neares fat lambs, rams, choyse
of wheat, and the red blood wheat, most excellent cla-
of the Wine berry thou did- ret wyne; all these the
est drinke. LORD gaue liberallie to
Israell.*

*And Ieschurun grew fat 15. For all this Israell who
and slaug, thou hast growne should haue beene vp-
fat, thou hast grown grosse, right became vnthankfull
thou covered thee: and hee to GOD in their prospe-
lest GOD that made him ritie: like bruit beasts mis-
the rocke of his saluati- kenning their maisters,
on. they rebelled against their
maker and redeemer.*

before his death.

21.

They provoked him to jealousy with strange gods: they provoked him to anger with abominations.

They sacrificed to Devils, not unto GOD, to gods whom they knew not, to new gods neare hand whom your fathers feared not.

Of the rocke that begatte thee: thou art forgetfull: and hath forgot the GOD that brought thee forth of the wombe.

And IEHOVAH saw it and hee abdicat through indignation his sonnes and his daughters.

And hee said, I will hide my face from them. I shall see what will bee their end:

16. Lyke vyle harlots they made the LORD their husband angrie, committing spirituall whooredome, with strange gods abominable Idols.

17. They came to the hiest degree of idolatry: to give the worship proper to GOD to devils: yea they were so foolish, that leaving the God whom they knew, or rather who knew them: they worshipped vnknowne gods, and did not follow their holy fathers footsteps.

18. All this thou didest not of simple but of wilfull ignorance after so great experience of Gods loue to thee and care for thee.

19. After that the Lord considered this their apostasie hee cast off these that before by outward calling appeared to bee his children.

20. Then hee said, I will misken them, I am wearie of them, there is no good to

for they are a froward generation, children in whom is no fidelitie.

They haue provoked me to 21. jealousy with that which was not God, they haue provoked mee to anger with their vanities, and I shall provoke them to jealousy with those that are not a people: I shall provoke them to anger with a foolish nation.

For a fyre is kindled in my 22. anger, and shall burne to hell, and shall consume the earth, with the increase thereof, & shall set on fire the foundation of the mountains. I will joyne evils together 23. upon them, I will spend my arrows upon them,

Burnt with hunger, eaten 24. up with burning coale, and bitter destruction, & teeth of beasts wil I send against them, with the poyson of serpents of the dust.

Without the sword shall 25. make fatherlesse in the se-

be looked for, from them, they will in end perish miserably.

As they haue done to me so shall I doe to them, they forsooke mee and followed idols, I shall forsake them & set other nations about them: yea, the Gentiles whom they despyse, I will take in their place to be my people, and cast them off.

I shall be to them a consuming fyre, hie nor low shall not escape my wrath, their land and all the increase thereof will I destroy,

I wil multiply my plagues upon them, as arrows out of my quiver shotte at them.

Namelie famine, pestilence, wyld beasts & Serpents, so openly and secretly, without and within, they shall bee plagued,

No sort of person, no sex: neither younge nor old

with-

secret chambers, feare shall
overtake the choyse younge
man, and the Virgin, the
suckling child, with the
gray-haird man.

I said, I shall scatter them
in corners I shall make the
memorie of them to cease
from men.

Were not I feared the wrath
of the enemy least their ad-
versaries should behaue
themselues strangely, least
they should say, our hie
hand, and IEHOVAHS
hath not wrought all this.

For they are a nation voyd
of counsell, and hath no un-
derstanding in them.

Oh that they were wise,
that they understood this:
that they understood their
latter end.

How should one chase a
thousand, or two put
ten thousand to flight,
if not because their

without or within, shall
bee free from the feare
and stroake of the sword
of the enemy.

26. Whereas I had made the
as the starres in number
and glorie, I purpose to
put them in obscure pla-
ces, and roote them out.

27. If I had no respect to my
glorie that it should not
be the subject of blasphe-
mie of the Gentils, I
should vtterly haue de-
stroyed them.

28. Their madnes is vncura-
ble why should I spaire
them: no counsell will
they follow, neither haue
they any wit.

29. It is a pittie to see the
hardnesse of their heart,
that after so long experi-
ence of punishment, they
cannot consider their case
nor what will be their end

30. So long as I fought for
them and was with them,
no multitudes could resist
them, now while as man

Rocke had sold them, and
IEHOVAH caused them
yeeld them selfe.

For their rocke is not as our
ROCKE, even our ene-
mies being judges.

For their vine is of the vine
of Sodom, and of the fields
of Gomorah, their graps,
are grapes of venome, they
haue bitter clusters.

Their wine is the vanome
of Dragons, and the cruell
head of Aspes.

Is not this laid vp beside
me: sealed among my trea-
sures.

Vengeance is myne and re-
compense: in time their foot
shall stagger, for the day of
their destruction is neare,
and hastneth things to come
to them.

For IEHOVAH shall

of them are overcome by
few, it is evident they
want my protection.

31. I take to witnesse the in-
fidels who by experience
of my power finde, that I
am not lyke their idols.

32. Moreover, they & their
workes are wicked, as if
they had beene the seed of
Sodom and Gomorah; ve-
nemous and bitter fruit
bring they foorth.

33. No nation so wicked as
they, being lyker to Dra-
gons and Aspes nor men.

34. This their wickednesse
is laid vp in store with
mee, and treasured vp
in the treasure of my
wrath, against the day
thereof, and revelation of
my righteous judgement.

35. I am judge of all the
world, it is my office to
punish, howbeit I seeme
to delay, you shall fall in
due tyme, your destructi-
on bee the evill that shall
come vpon you at hand.

36. Albeit the LORD shall

judge his people and shall
repent himselfe for his ser-
vants, when hee shall see
the hand is gone & nothing
sont vp or left.

judge his people; yet at
last hee shall be appeased,
and moved with repen-
tance, to mitigate the ri-
gor of his wrath, when
hee shall see all their
strength gone, and all al-
most destroyed at home
and abroade.

And hee shall say where
are their gods, the rocke
wherein they trusted?

37. Then shall they say to
their enemies, where are
your gods, where are your
rocks, your particular pa-
trons in whom ye trusted

Who did eate the fatte of
their sacrifices, dranke the
wine of their brunt offe-
rings, let them ryse & help
you: let them bee your hy-
ding.

38. Before whō the Priests
did eat the fat of the sacri-
fice, and dranke the wine
of their drinke offering,
let those idols helpe you
now and take your pro-
tection.

See now that I, I my selfe
and no gods with mee: I
cause to die, and I cause to
live, I wound, and I heale,
and there is none can pluck
out of my hand.

39. Let them who haue eyes
to see behold mee, and
make no gods my com-
panion: for I haue power
to kill, and to keepe alieue,
to wound, & make heales:
let them in all changes
trust in mee, and feare to
offend mee, whose hand
none can elcape.

For I lift vp my hand to the
Heavens and say: I live
for ever.

40. For I hold vp my hand
to Heaven and sweare,
saying, As I am the ever-
living GOD.

If I sharpe my glittering
sword, and my hand take
hold on judgement, I will
render vengeance to my e-
nemies and recompense the
that hate mee.

41. My enemies thinke my
sword wil alwayes be hid
in the scabard, and because
I am patient, that I cease
to bee a iust judge: but
they shall feelee the con-
trare, when my wrath
shall breake out against
them.

I will make my arrows
drunke with blood (and my
sword shall eat flesh) of the
blood of the slaine, and cap-
tivitie, from the beginning
of revenges vpon the ene-
mie.

42. There shall bee no end
of my vengeance, vntill
the earth bee filled with
blood and dead bodies, &
my enemies be made cap-
tives. vpon whom I will
haue no mercie.

Yee nations praise his pro-
ple: for hee will auenge the
blood of his servants, and
render vengeance to his ad-
versaries: and will be mer-
cifull to his land and to his
people,

43. Seeing GOD will mani-
fest his goodnesse to his
people Israell, & his mer-
cie: it is the part of all na-
tions to acknowledge the
same, and to praise him
in the cōmunion of Sancts
both of Iewes & Gentiles

The argument and analysis of this song.

GOD caused and commanded Moses to write this Song, & preach it to Israel, and to testifie Gods goodnesse and grace to them, and to convince them of vnthankfulnesse towards God, and to prepare the catholick kirk of the Iewes, who were to bee dispersed through the world: Therefore hee commanded this song to bee put in the mouth of the Israelites, and to be preserved in written monuments. Deut 31. 19. The summe of this Song is this; GOD the Father of his Church and Iudge of all the world, contests with the people of Israel by this solemne Song, of his goodnesse towards them, of their ingratitude and contumacie seene already in Moses dayes; and now forseene by him that it would bee greater heereafter, and therefore prophesieth by Moses of the rejection of the Iewes, & calling of the Gentiles.

The parts of this song are three: 1. the preface, verse 1. 2. 3. The 2. a narration from the 4. verse to the 43. The 3. the conclusion of the Song, verse 43. The 1. part which is the preface or beginning of the song, containeth an exhortation to the Heavens and earth to attend to this Song, verse 1. a reason of this exhortation verse 2. a precept to the people to bee attentive & doyle with the reason thereof, verse 3.

The 2. part of the Song containeth in it, first, a narration of things bygone before the penning of this song from the 4. verse to the 19. Secondly, a narration of things that were to come, from the 19. to the 43. The summe of the narration of things bygone is set downe

verse 4. 5. The enarration or exposition thereof from the 5. verse to the 19. and the summe containeth in it 2. things: The 1. concernes God, verse 4: The 2. concernes the people of Israel, verse 5. which is aggredged, and they taxed with foule ingratitude, verse 6. The enarration and exposition of these thinges keepes this order. 1. the part of God is set downe from the 6. vers to the 15. Next the part of the people is set downe: from the 15. verse to the 19. Gods part, verse 6. proved by antiquitie and testimonie of their fore-beears, verse 7. and from his providence for them from the beginning of the world, verse 8. with the reason thereof, verse 9. Thirdly from his care of them when they were in the Wildernes, verse 10. illustrated by similitude, verse 11. 12. Fourthly, from his placing of them in the land of *CAN AAN*, verse 13. 14. The enarration of the part of the people, and the exposition thereof, verse 16. 17. 18. The 2. part of the narration concerning things to come; containeth 2. things, 1. Gods justice against the vnthankful and rebellious Iewes, from the 19. to the 35. Secondly, the work of Gods mercy to a remnant of them from the 35. verse to the 43. The worke of Gods justice is set downe in this order. 1. that he abhorred them, and the reason, verse 19. 2. that hee resolved to leave them to themselves, with the reason thereof, verse 20. 3. That hee will pay them home with like, for like; *lege talionis*, verse 21. with the reason thereof, verse 22. 4. That he will multiplie plagues vpon them, verse 23. 24. 25. 5. That hee purposed to haue put away their memorial amongst men, were not the respect hee had to his

owne glorie, and the pride of their enemies, verse 26, 27. 6. Hee wisheth they had a minde and heart to consider, and bee sensible of his dealings with them, & of their end. together with the reason of all, verse 28. 29. 30. which he proves by the testimonie of Gentils their enemies, verse 31. and subjoyneth reasons of his severitie against them, verse 32. 33. 34. 35. The work of his mercy to the remnant of them is set down verse 36. Amplified with the triumph and insulting of his people over their enemies, verse 37. 38. Which hee confirmeth by the demonstration of his power, verse 39. and by his oath, verse 40. 41. 42. The conclusion of the Song, verse 43. containeth an exhortation to the Church catholick of Jewes and Gentiles to praise God with the reason thereof.

Annotations upon this Song.

Verse. 2. *My doctrine*: the Hebrew word signifieth received learning, a good description of the doctrine of true religion, because it is received from GOD, not devysed by men. 1. Cor. 11. 23. Ioh. 8. 28. and should be received by the hearers with this respect. 1. Thessl. 2. 13. and this imports that the teacher receaues it frō God, and the hearers also from him by his ministers.

Shall drop: so *Micah*. 5. 7. *Esay*. 55. 10. The doctrine of false teachers not so, *Iud*. 6. 12. *Pro*. 25. 15. and this is a wish rather then a promise.

Raine. dew; figures of heavenly graces. *Gen*. 27. 28

Grasse: here vnto people compared for their frailtie *Es*. 40. 6. or admonition to bee fruitfull. *Heb*. 6.

Verse 3. *The name*: that is his majestie, his workes of mercie and iustice.

Verse 4. *ROCK*: The septuagints translate this word: GOD who is a Roocke to his Church. Mat. 16. 18. 1. Cor. 10. 4. and this word imports GODS constancie, wherein his servants trust.

His worke: The Greeke translates workes. Heb. 3. 9.

Verse 5. *Not of his sonnes*: for they sinne of infirmitie: and this shoves the effect of the law differing from the effect of the Ghospelt. Rom. 7. 9. Phil. 2. 5.

Verse 6. *Requyt*: see the contrare spoken to God by David, Psal. 103. 10.

Father that bought thee: this aggredges their vnthankfulnesse, forgetting the benefites of their redemption, adoption, regeneration.

Made thee: that is, not onely created thee, but also redeemed and called thee, and put thee in a high estate whē thou was nothing 1. Sam. 12. 6. Es. 43. 7. Mark 3. 14.

Verse 7. *The dayes of old*: That is, looke not so much what thou art now, as what thy forbears were once. Ios. 24. this argument also is vsed for consolation. Ps. 77. 67. Psal. 119. 52. Psal. 143. 5.

Verse 9. *Thy Elders*: who are yet living among you.

Portion: that is, the Church and members thereof are the heirs of God & coheirs with Christ. Ro. 8. 17.

Verse 10. *Wildernes*: that is, I fand them needie vnrworthy flying frō the enemy, enemies to me, but I graciously and mercifullie receaved and intertaind them though most vnworthie. Ezech. 16. Rom. 5. 10.

Aple of his eye: that is, with all greatest care, alluding to mans practise, who will cast vp any part of his body

dy to receaue a stroake and saue the eye.

Verf. 11. *Eagle*: The same similitude is in Exod. 19 which sheweth his fatherly care to his people, which is expounded by these parts, stirring vp. to wit, by a noise about her birde mooving her wings to giue them wind, streatching her wings for example to them to flie, taking them out of their nest, putting them vpon her wings, that being taken from their nest they might bee compelled to flee further: All these may bee seene in GODS dealing with his people, when hee brought them out of Egypt, stirring them vp by his word of promise mooving them with the winde of his wrath vpon Egypt, taken vnder his protection and as caried vpon wings brought them through the red sea.

Verse 13. *Ryde vpon his places*: so that no strength could withstand them. Numb. 20. Deut. 2.

Verse 14. *Neares of wheat*: That is the best, so called because of kirkels of nuts the graine is within: and for some resemblance that good graines of wheat haue to neares.

The red blood: Because the claret wine in Iudea is both best & most abundant as witnes *Strabo & Plinie*

Verse 15. *Ieschurun*: from *Iesher* righteousnesse, or *Schor*, seeing *Schor* a bullok, because *Israell* were by calling righteous, had a righteous law, or because they saw the glorie of GOD in Sinai, or because afterward they became a flinging bullok.

Fat: The Chaldea interprets riche so this maxime hath ever holden true: *Ecclesia peperit diuitias & filia devoravit matrem.*

Verse 17. *Devils*: in Hebrew *Schedim*, that is, destroyers

stroyers of mankynd.

Verse 19. *Saw it*: That is, as a righteous judge, hee tooke cognition of their wickednesse, and decreed to abdicat them:

Verse. 20. *I will hyde*: That is, I will abdicat them and not looke vpon them.

I shall see: I will giue them over to a reprobate sense that they may perish.

Verse 21. *Vanities*: The Septuagints calls them Idols Ier. 18. 19. Ionah. 2. 8.

Not a people: that is, the Gentils whom I will call by the preaching of the Ghospell. Rom. 10. 19. Es. 65. 2

Verse 23. *Arrows*: All sort of plagues as after is expounded of famine (the Hebrew word not in any part of Scripture but heere) pestilence. Hab. 3. 5. wylde beasts, serpents, sword.

Verse 36. *Iudge his people*: That is, take their cause in hand and defend them from their enemies.

Shall repent: So speaketh the Scripture of GOD after the manner of man: but in simple trueth repentance is not in GOD: Numb. 23. 1. Sam. 15.

The hand gone: that is, their strength and they nothing.

Verse 37. *Hee shall say*: that is GOD to his people Ieremie. 2. 28.

Verse 39. *I, I*: The pronoun doubled to stirre vp the people to hold fast their faith.

Observations of grounds for vse and doctrine.

Obs. 1. **B**Ecause GOD as a iudge was to pronounce sentence against his people in the song:

Moses

Moses begins with a majesticall preface, lyke vnto the sound of a trumpet before Princes proclamations.

Obs. 2. This majesticall preface serves to keepe the people in due reverence of this song, that neither pride mooueth them to dyspyse it, nor the sharp threatnings contained therein, make them loath.

Obs. 3. vers. 1. Hee directeth his speech to Heaven & earth, taking and making them witnesses of the peoples stupiditie, if they condemne this doctrine: Also to shew that such is the force of Gods word that all creatures should bee attentiu therevnto. Es. 1. 2. Ier. 23. and so the liuing are sent to the schoole of the dead to learne at them.

Obs. 4. The word of God is as dew and raine vpon grasse and herbs when it meets with good ground: but hearts hard lyke stones get no good thereby. Heb. 6.

Obs. 5. The Hebrew word which is expounded doctrine, signifieth properly perception or discipline, and teaches that the ministers of the word should deliver nothing to the people but that which haue bene taught, and receaved of the Lord.

Obs. 6. vers. 2. The word of God is compared to dew and raine, which similitude, teacheth that the Church is Gods land or lizzure, and the word of God the food thereof. making his people grow in grace.

Obs. 7. Moses professeth himself to bee Gods Herald, proclaiming his praise, and so teacheth the people their duety to doe so.

Obs. 8. By the name of God he meaneth Gods majesticall works, of goodnesse and grace, his severe judgments, all which he setteth downe after.

Obs. 9. verse 3. The words *IEHOVAH*, and *our GOD* imply reasons to perswade the practise of the duety craved: these arguments in Scripture are oft found together: the 1. taken from Gods nature; the 2. from his covenant of grace.

Obs. 10. The consideration of the perfection of God and of his works, as done in judgment, trueth, justice and righteousness; should keepe vs from running from God to Idols. Ier. 2. 13.

Obs. 11. The perfection of Gods works in creation or providence, is not to be sought in everie particular so much as in the generall, seeing amongst beasts there be some we call vnbeasts, and amongst men some crooked, some blind, some deafe, some maimed and mutilat of one member or other, and all come cometh not to perfection: yet in these defects God is glorified.

Obs. 12. verse 4. The trueth of God and his fidelitie should teach vs to believe him and his word: yet his fidelitie prejudgeth not his justice against vnbelievers for hee is iust and right.

Obs. 13. It may be mervailed that the people borne with Moses libertie in rebuking them: yet it behoved to bridle them, that they knew this worthie servant of God was shortly to depart from this life.

Obs. 14. Hypocrits are sometimes called Gods children, Esay 1. 2. sometimes they are denyed to bee the children of God, when Adoption by generall vocation is restrained to particulare Election.

Obs. 15. Moses describing the peoples ingratitude to God beginneth first at their action, in theic words *They corrupted themselves*, that is: by their owne deed

lost the estate of grace offered to them by outward calling: and cast themselves in course of perdition. 2. hee sets downe the blot remaining after their action: in these words: *their spot, not the spot of his children*: 3. hee sets downe the habit contracted of both, calling them: a perverse & crooked generation. These 3 may be observed in all a small and outward sinnes.

Obs. 16. As Adam and Evah by their first sinne, fell from the integritie of nature: so such as seemed by outward vocation and adoption to be in the state of grace, by turning from God, fals from that which they appeared to haue.

Obs. 17. verse 5. Sinne leaves behind it a spot: as diseases in the lever and leprosie send soorth spots in the skinn and flesh: This spot of sinne, is a disposition of the heart to bee apt and prone to the sinne once committed, or to any other. This spot in the reprobate disfereth frō the spot of Gods children, because vpon the one it draweth on totall and finall apostasie: vpon the other not so, God giving grace to repent.

Obs. 18. The more liberall God is to vs, the more thankfull should wee bee: the taste of his goodnesse should force vs to loue him.

Obs. 19. God is good to all his creatures, but in speciall manner to his Church. Psal. 147.

Obs. 20. The benefits of adoption and regeneration are attributed to hypocrites, because externally they are called thereto. But they are proper to the Elect, whom *Paul* calleth, *the worke of GOD created to good workes*. Eph. 2. or *Moses* heere by the word *made*, as in the 15. verse meanes, *Gods providence in making his*

people great and renowned.

Obf. 21. verse 6. This aggregated the peoples vn- thankfulnesse, that God was so good to them, and they wicked against God.

Obf. 22. If wee will looke back to our beginning naturall, spirituall, or civill: wee shall see wee haue no reason to bee proud.

Obf. 23. verse 7. The best and surest witnesses of Gods benefites, are these, who beeing indeede godlie haue had long experience of them.

Obf. 24. God so loved his Church that in the creation of the world, and in the midst of his providence, hee had a speciall regard to it: not for their merite, but because of his gracious election, and adoption: where by hee hath made them his heirs, and coheirs with CHRIST. Rom. 2. 8. verse. 8. 9.

Obf. 25. 10. 11. 12. David Ps. 105. repeats Gods benefites to this people, farther of nor Moses doeth in this song: for Moses labouring to bee short, beginneth at their coming to the wildernesse.

Obf. 26. verse 13. 14. Varietie of creatures for mans necessitie, vtilitie, and pleasure, flowes from Gods liberallitie to man, for the which man should bee thankful. See Psal. 104.

Obf. 27. verse 15. *Ieschurun*: or hee who should haue beene righteous is put for Israeli, by Ironicall illusion because they prooved vnrighteous and vnthankfull: so God to Adam. Gen. 3. 22.

Obf. 28. Hee concluds all the faults of this people with their sinne of Idolatrie: the haynousnesse whereof hee sets forth by the similitude of an impudent harlot

prostituting her selfe to other men, of purpose to provoke her husband to anger: for idolatrie is the highest sinne against Gods Law.

Obf. 29. Men and women are called Gods children by nature, because of creatiō, or by grace by regeneration, generallie, or in a speciall respect: Moses calls this people so heere, because of their generall and outward calling, which diuynes calls, *voluntatem signi*; & distinguish it; *a voluntate bene placiti*.

Obf. 30. GOD punishes not rashlie, but takes first due inquisition of the fault, howbeit he needs not who knoweth all things: by his example to teach judges their duetie. See Genes. 11. 5. and 18. 21.

Obf. 31. verse 19. If GOD lye aback from vs and leaue vs to our selfe; wee shall runne to perdition, and if hee returne to vs wee shall bee saved. Psal. 30. 39. & Psalme. 80. 3. 7. 19.

Obf. 32. GOD raise vp the Egyptians, Syrians, Assyrians, Babilonians, Grecians, Romans, against his people: All those he calleth foolish, howbeit they were politick, honorable, wealthie: yet vnlyke to the people of GOD while they served GOD. See Deut. 4. 6. 7. 8. and Psal. 147. 19. 20.

Obf. 33. It is a fearesfull thing to fall in the hands of GOD beeing angrie with vs, for even our GOD is a consuming fyre. Heb. 12. 29.

Obf. 34. verse 20. 21. All plagues and punishments comes from God Amos. 3. 6. yet to the godly they are made fatherly chastisements for their good. Heb. 12

Obf. 35. verse 27. 28. GOD magnifies his mercie in making grace to superabound, where sinne abounded

Rom. 5. 20. and his owne glorie is the end of all his working.

Obf. 36. 29. 30. &c. GOD requyres three things of his people which hee missed in them. 1. The habit of wisdoms. 2. The vnderstanding of things concerning his glorie and their owne salvation. 3. prouidence to foresee things to come.

Obf. 37. verse 34. 35. GODS judgements sleepe not, (as wicked men thinke) but ly at the doore Gen. 4. & 7. Ier. 17. 1. 2. Pet. 3. 9.

Obf. 38. When God hath chastised his people enough, hee will cast the rod in the fire, and in wrath remember mercie, Hab. 3. 23. Psal. 89. Psal. 30. Esay. 54. 8. that wee may haue experience heereof, true repentance is requyred at our hands. Zach. 2. 3.

Obf. 39. When oure estate is most desperate GODS helpe is nearest, that hee onely may haue the praise 2. King. 14. 26.

Obf. 40. GOD is the supreme ruler of al things ordinar or extraordinar, of punishmēts & deliverāces therefro

Obf. 41. verse 36. 37 &c. Wee defraud GOD of his right, if wee set him not aboue all, and according to our place, gifts, callings, trample not vnder foote, al Idolatrie, superstition, willworship, inventions and traditions of men, which cannot bee demonstrat by the word of GOD: whether it bee in matters of faith, manners. Church government, or ceremonies joyned to the worship of GOD.

Obf. 42. verse 40. 41. 42. In holy Scripture, wee find many oaths which GOD makes, joyned sometime to promises, and hee doth both promise and sweare

that by two immutable things hee may confirme our faith, Hebr. 6. 18, and when hee sweares hee sweares by himselfe as having none greater. ibid. 13.

Obs. 43. The whole Catholick Church of Iewes and Gentils are exhorted to sing and praise the LORD, for his workes both of justice and mercie which hee would manifest to them. Rom. 15. 10.

Obs. 44. The word expiation alludes to the legall ceremonies, and imports that salvation that was to be perfyted by IESVS CHRIST.

Obs. 45. verse 43 With this prophesie of the calling of the Gentils, and conversion of the Iewes, as with a blast of a trumpet after a Kings proclamation hee concludes this song.

*This song in meeter followeth to be sung
with the tune of the 78. Psalm.*

Verse. 1.

HEare O yee Heavens what I doe speake,
O Earth my wordes attend.

Verf. 2. My doctrine shall drop down as raine,
my speach lyke dew I'le spend.

And as small raine on tender hearbs,
and showres vpon the grasse

So shall my word much fruit bring foorth,
not beeing heard amisse.

Verf. 3. Since I the name of God the Lord,
will publish and prociaine:

Ascribe yee people all to him
the greatnesse of the same:

Vers. 4. God is a rocke, his work's perfite,
for all his wayes are just.

A strong God, faithfull, without sinne,
hee must bee right and just.

Vers. 5. His people are become corrupt,
and filthie now they are,
Perverse and crooked is their kinde,
vnlike his children deare.

Vers. 6. O foolish people and vnwise,
who so the Lord reward:

Thy Father, Maker, Saviour,
wilt thou not him regard?

Vers. 7. The dayes of old, the ages past,
fathers, fore-beears all:

Will tell and teach thee this for treuth,
if for them thou wilt call.

Vers. 8. When the most High to Nations,
did heritage divide:

A pleasant bounds for Israel
hee did even then provide,

Vers. 9. For they his chosen people were,
the portion of the Lord,

The line on them layde for himselfe

Verf. 10. Hee found him in a Wildernesse,
was roaring, waste, and voyde:
About the which hee causde them goe,
for hee them sore annoyde.

Hee school'd him there, and taught him too
by long experience:

Hee kept him as the apple of
his eye with patience.

Verf. 11. As Eagles flighter ov'r their young,
and stirres vp all their nest:

Spreads out their wings to beare their birds,
where they themselves think best.

Verf. 12. Ev'n so the Lord his people led,
and with him their was none,

No strange strong God made any help,
IEHOVE did all alone.

Verf 13. Above the monts he causde them ryde
and feede in fruitfull field.

Honey from rockes, and oyle from flint,
to suck gaue God their shield.

Verf. 14. Butter of kyne, and milke of sheepe,
with fat of lambes, rammes sweet,

Well fed on Bashan hill they eate:
such meate for them was meete.

The choifest wheat, the finest flowre
was also to them foode:

The berrie of the wyne they drinke,

Verf. 15. But Israel grew fat and flang,
both fat and grosse grew thou:

Ieschurun vpright should haue beene,
though fat him covered thorow.

His God who made him hee forsakes,
and so Salvation.

Him hee despised who did him good,
so vngrate's this Nation.

Verf. 16. To jealousie with their strange gods,
then did they him provoke:

To anger with thinges hee abhorr'd,
casting from them his yoke.

Verf. 17. To Devils they did sacrifice
in place of God their Lord:

The gods both new and neare they serv'de,
their fathers such abhorr'd.

Verf. 18. The Rocke begate thee thou forgate
the God that brought thee out

Of mothers wombe: is out of mind,
hee'le punish thee but doubt.

Verf. 19. For when the Lord saw all their sins,
hee abdicat with grieve

His sonnes, and ecke his daughters all,
and made them no reliefe.

Verf. 20. And then hee said. my face from them
heereafter I will hyde:

And I will see what end will bee,

A froward generation,
vnfaithfull children they
Are now become: and will no more
My holy Law obey.

Verse 21. To jealousie with their none gods,
since they doe mee provoke,
And with their vanities trouble mee.
how beit they bee my flocke.

With those that now no people are
provoked shall they bee,
And with a foolish nation,
To rage and jealousie,

Verse 22. For in my wrath there kindled is,
a hote consuming fire:

Which shall burne downe vnto the deepe,
Through earth, through dub, through myre,
There shall bee left no fruit on earth,
increase there shall bee none,
The grounds of mountaines great also,
this fire shall burne vpon.

Verse 23. My plagues on them I'll multiplie,
And spend my arrows all.

Verse 24. Brunt vp with hunger shall they bee,
with pest lyke burning coale:

Bitter destruction will I send,
by beasts devouring lust,
And serpents payson shall them hurt.

Verse 25. Without the sword shall orphans make
within all full of feare:

The chosen youth, the virgin close,
the infant and gray haire.

Verse 26. I said that I should scatter them,
in corners: and should make

Of them no more memoriall,
that one might notice take.

Verse 27. Were not I feare the wrath of those
that enemies were to mee,

Least they should say through ignorance,
God did not this but wee.

Verse 28. A nation voyde of counsell they,
yet counsell will not take:

In them no vnderstanding is,
I sorrow for their sake.

Verse. 29. Oh that they somuch wisdome had
as this to vnderstand,

Their latter end what it will bee,
who such things take in hand.

Verse. 30. How should it come to passe that one
a thousand men should chase,

Or two ten thousand should compell,
To flee before their face?

If not because their rocke so strong,
had sold them for no pryce,

And GOD had causd them yeeld themselue,

Verse 31. Your enemies judges if yee make,
their god is not like yours:

So strong a Rocke to trust vnto,
all yeares, and dayes, and howrs.

Verse 32. Of Sodoms ground & Gomors field
their vine with venmous graps,

And bitter are their clusters all,
when they are laid on heaps.

Verse 33. And so the wine that thereof comes,
like Dragons venome kills,

Or like the cruell head of Aspes,
whom poyson fully fills.

Verse 34. Doe I not keepethis sure in store,
My treasures seald among,

Verse 35. Vengeance is mine I will repay,
For I am GOD the strong.

Their foote shall flyde betyme, For why?
the day's perdition,

Is neare: and bring with it in haste,
to them confusion.

Verse 36. The Lord shall judge his people so,
and yet hee shall repent

When hee shall see his servants cease,
that all their strength is spent,

And few or none left to remaine.
in citie or in field,

Verse 37, Then shall they say their foes to scorne

46.

before his death.

Verf. 38. Where are your gods who eat the fat,
Of offerings, and dranke wyne,
Let those ryse vp and helpe you now,
or flee from mee and myne.

Verse 39. See now that I, even I alone,
no other gods with mee:

I kill, and I giue life also,
I wound and I heale thee.

Verse 40. And none can put out of my hand.
which vp to heauen I lift,

And say, As I for ever liue,
the enemy shall not shift.

Verse 41. When I my glistering sword shal sharp,
to judgement lay my hand:

Then on my foes Ile bee avengd,
my haters shall not stand.

Verse 42. My arrows shall be drunke with blood
My sword shall flesh deuoure,

The blood shall bee, of men are slaine,
and captives more and more.

Verf. 43. Praise yee his people, nations all
whose blood hee will revenge

Vpon their foes: but from his land,
and chosen will not change.

The Song of DEBORAH.

Judges. 5.

Text.

BEcause hee hath taken 1.
Revenge by Israel, whē
the people offered themselſe
Willingly: Blesse yee IE-
HOVAH.

Heare O yee Kings, giue 2.
eare O Princes; I even I
will sing to IEHOVAH
the God of Israel.

IEHOVAH when thou 3.
Went out of Seir, when thou
marched out of the land of
Edom: the earth was mo-
ved, also the Heavens drop-
ped, also the clouds dropped
Water.

The mountaines flowed be-
fore the face of IEHOVA:

This

Paraphrase.

PRaise yee the LORD
who both hath made
you able to revenge your
selſe vpon your enemies,
and given you courage to
fight, and power to over-
come them.

O yee Kings who trust in
your might, & rulers who
lift vp your selſe in pryde:
heare and hearken vnto
the words of this song;
wherein the LORD, the
God of Israel is praised:
for it serveth to teach you.

O LORD when thou led
thy people from mount
Seir, and the land of E-
dom toward the land of
Canaan: all creatures in
Heaven and earth were
moved with thy presence
among thy people.

Yea the mountaines that
seemd so solid melted be-
fore

*This Sinai before the face
of the GOD of Israel.*

fore the face of the LORD,
even mount Sinai where
thou gaue thy law.

*In the dayes of Sangar the
sonne of Anach: In the days
of Iabel the hy way ceased:
and they that walked, went
by byrods and boutgates.*

A long time before this
our last deliverance our
estate was so hard, that
from the death of Ehud
vnto this tyme: none durst
goe abroad, for feare of
the enemye.

*The villages ceased in Is-
rael; they ceased: vntill I
Deborah arose, that I arose
a mother in Israel.*

6. And as the people durst
not travell in hie wayes:
So might they not abyde
in villages: vntill the time
that GOD raised mee vp,
to foretell and confirme
the deliverance of his peo-
ple.

*When he choosed new gods,
warre was in the gates:
no sword nor speare was sene
among fourtie thousand in
Israel.*

7. Because Israel chosed new
gods, God raised vp new
enemies to fight against
them and oppresse them:
so that no weapon was
found among them.

*My heart is to the law
giuers in Israel: The Wel-
willing among the people;
Blesse yee I EHOVAH.*

8. I rejoyce of the Princes of
Israel and of the people
who came willingly to
battell. Blesse ye the Lord.

*Ye that ryde vpon whyt asses,
ye that sit in iudgement, ye
that walke in the wayes,
Speake.*

9. Let al sort of people speak
of this work of God: but
namely merchants, judges

way-faring folke, where before hid them felues for feare of the enemye.

The delivered from the voyce of the archers, in the places where water is drawne: there they shall teach the righteouſneſſe of I E H O V A H: his righteouſneſſe vpon his villages: then the people of Iehovah went downe to the gates.

Ryſe vp, ryſe vp Deborah, ryſe vp, ryſe vp, viter thy ſong: Arſe Barak & lead captiue thy captiuitie, thou ſonne of Abinoam.

Then hee that remained, ruled over the nobles of the people: I E H O V A H ſhall beare rule to mee among the ſtrong.

Out of Ephraim whoſe root ſtretcheth to Amalek, after Benjamin among thy people: out of Machir they came downe, and out of Zebulon, they that draw with the rod of the writer.

10. Before for feare of the enemy they durſt not come forth to draw water, nor inhabit villages, nor miniſter juſtice: now the caſe is altered, by the righteous acts of the L O R D: which wee ſhould proclaim.

11. Thou Deborah a propheſſe ryſe vp and ſing thy ſong of praiſe to G O D. and thou Barak captaine of the Lords armie, triumph over the Cananite.

12. When wee were left few in number and diſpyſed: our enemies were manie and mightie: yet the Lord hath made vs rule over the

13. To this battel came ſome of the tribe of Ephraim, & of Benjamin, and of the familie of Machir of the tribe of Manaſſeh, & of the tribe of Zebulon, men more wiſe & learned then valourous warriours.

And the Princes of Isachar 14. The Princes of Isachar
with Deborah: and Isachar were also with Deborah:
With Barak, sent downe to And Isachars souldiers be
the valley upon his feete. ing footemen; attended
for the divisions of Reuben Barak in the valley: It
great thoughts of heart. greived vs much that the
Reubenites concurred not
to helpe vs.

Why sate thou betwixt two 15. Why had thou greater
folds to heare the bleeting pleasure in the care of thy
of the flocks? for the divisi- flocks, nor in the care of
on of Reuben great search- the commonwealth? more
ing of heart, care of thy beasts then of
Gods people, wee mar-
veled much when we saw
Reuben absent.

Gilead dwelt still in the o- 16. Gilead came not: Dan
ther syde Iordan: and why for feare kept the boats
dwelt Dan in ships: Asher of Iordan to flee away.
sat at the sea shore & dwelt Asher also did stay at
upon his Creeks. home in his surest places
for refuge.

Zebulon & Naphtali were 17. Such courage & zeale was
the people, who did hazard in the tribs of Zebulon &
their soule to die upon the Naphtali, who being few
places of the field. in number in comparison
with their enemies, did
venter.

The Kings came then they 18. Many Kings of Canaan
fought, the Kings of Ca- sent their forces with Si-
naan fought in Taanah at sera, who fought in the
the plains

The Song of Deborah.

51.

*the Waters of Megiddo,
their desire of silver they
got not.*

plaine betwixt Taanah &
Megiddo: They looked
for greater spoyle & rich-
es, but brought none away

*The starres fought from the
Heavens out of their de-
grees fought they with
Sisera.*

19. God shew himselfe par-
tie against the enemies of
his people: and caused the
starres in their stations
fight against them.

*The river Kison swept the
away: that ancient river
Kison. My soule shall
trample upon the strong.*

20. Hee also caused the river
Kison to swell & drowne
them: and made his peo-
ple stout to slay them.

*Then were the horsehoofes
bruised, by the strokes of
the strong.*

21. So sore were the horse
put at in fighting and flee-
ing, that they being strong
and beating the ground,
with their feet, brake all
their hoofes.

*Curse ye Meroz said the
Angell of IEHOVAH:
Cursing curse yee the inha-
bitants thereof: because
they came not to helpe IE-
HOVAH, to helpe IEHO-
VAH among the strong.*

22. Barak the Lords messen-
ger, had good cause to
curse, and bidde curse the
inhabitants of Meroz, who
would not come forth to
helpe Gods people, be-
ing so neare them.

*Jahel the wife of Cheber
the Kenite shall bee blessed
aboue women, aboue wo-
men in tent she shall be blef-
sed.*

23. Jahel the wife of Cheber
the Kenite shall bee much
praised aboue other wo-
men who dwell in tents.

Hee asked water and shee
gaue him milke, she broght
him butter in a dish for no-
bles.

Her hand sent themselves
to the naile: and her right
hand to the hāmer of worke
men: and shee hammered
Sisera, she cut off his head:
shee pricked through, and
pearsed the temple of his
head.

Betwixt her feete hee was
bowed together, hee fell,
hee slept betwixt her feet:
hee bowed himselfe, hee fell
where hee bowed himselfe,
there hee fell spoyled.

The mother of Sisera looked
through the window, and
cryed out at the open of
the window, Why tarryes
his charret from coming?
why are the turning of his
four wheels made slow.

Her wise ladies answered
unto her, also shee her selfe

24. When Sisera fled & came
to her tent to hyde him-
selfe, hee called for water
to quench his thirst:
shee gaue him milke and
butter in pretious vessels
like a freind or servant.

25. But when shee saw him
fast a sleepe shee tooke
one of the nailes of the
tent, with a hammer in
her right hand, where-
with shee drove the naile,
through the temples of his
head fast in the ground.

26. So that hee lay first sleep-
ing, next dead among her
feete: notwithstanding all
his struggling in the agony
of death: So ended this
great Captaine oppressor
of others.

27. Sisera his mother looking
for his returne with vic-
torie, being impatient,
whiles looked out at the
window, whiles cryed
out, why stayes he so long
what can bee his stay.

28. Her ladies essayed al their
wits to comfort her, yea

turned her speeches to her selfe. even shee comforted her self with his owne words saying.

Haue they not found? shall they not diuylde the spoyle? one damosell, two damosels, for everie man: The spoyle of colours for Sisera himselfe, the spoyle of party colours of needle worke, two of spoyle for the necke. 29. They haue found their prey, they are parting the spoyle, even damosels to everie man: and the coloured & partie coloured garments sowed with needle worke made to be ornaments for their neckes.

So let thy enemies all perish 30. This may bee a document to all ages, that all the enemies of God shall perish: and those that loue him shall shine as the sun at noone day.
IEHOVAH: and let those that loue him, bee as the sunne going foerth in his strength.

The argument and analysis of this song.

AFTER the death of Ehud who slew Eglon king of Moab, and delyvered Israel out of the hands of Moabits: whom they had served eighteene yeares before, Israel had rest from enemies for the space of foure score yeares: But againe Israel wrought wickednesse in the sight of the LORD: therefore he delivered them over into the hands of Iabin king of the Canaanits: the generall of whose armie was called Sisera, who oppressed Israel the space of twentie yeares: Then Israel repented them of their sinnes, humbled themselves and cryed to the Lord and hee heard them: And Deborah,

Barak, & *Label*, he made instruments to deliver them. This deliverance is the argument of this Song sung by *Deborah* a Prophetesse.

There bee three chiefe and principall parts of this song. 1. The exordium or beginning of this song. vers. 1. 2. Next the purpose, from the 3. verse to the 30. Thirdly, the conclusion of the song. verse 30.

The exordium containes in it 2. exhortations with their reasons. The 1. exhortation is to Gods people to praise God, the reason thereof is taken from their present deliverie. verse 1. The 2 exhortation is to al kings and princes to bee attentue to the words of this Song. The reason thereof is taken from the purpose of the Prophetesse in this song, to wit, to praise and make manifest the onely true God: v. 2. see the like Ps. 2. The purpose of the song containes in it chiefly 5. things: 1. a narration of things bygone, from the 3 verse to the 8. Next an exhortation to praise God, from the 8. vers to the 13. Thirdly, a narration of the battell betwixt the Israelites and Cananits. from the 13. to the 22. Fourthly a curse and blessing, from the 22. verse to the 27. Fifthly, a prettie prosopopeia, from the 27. verse to the 30. The narration of things bygone, containes 2. things, 1. Gods wonderfull power in bringing his people through the wildernesse, to the land of promise ver. 3. 4. Next the great miserie wherein Israel was of late: with the reason thereof, verse 13. that they had served new gods, idols. 5. 6. 7. The exhortation to praise God hath in it 4. things. 1. the governours of this people verse 8. Next to merchants, verse 9. Third to the common, verse 10. the reason thereof, is their libertie: The

fourth part is to her selfe and Barak. verse 11. with the reason thereof, verse 12. The narration of the battell containes in it: 1. the praise of the tribes of Israell who came to fight, and the dispraise of such as lay abacke, from the 13. verse to the 18. Secondly is set downe the part of the Canaanites. verse 18. Thirdly the part of God and his people. verse 19. 20. 21. The curse is vpon Meroz and his inhabitants, with the reason thereof, verse 22. The blessing is vpon Iahel, with a narration of her part and the event thereof, from the 22. verse to the 27. the prosopopeia is of Sisera his mother & her ladies talking together, from the 27. verse to the 30. The conclusion which is the last part of the song: containes a prayer for the confusion of the enemies of God and of his Church: and for the prosperitie of all those who truly loue GOD: verse 30.

Annotations vpon this song.

IT was the custome of *Lyrick* Poets in giving of thanks to GOD, to vse solemne verses: as wee may read in *Orpheus*, *Linus*, *Pindarus*, *Horace*: so the priests of *Mars* among the Romans called *Saly*: All these did so by the light of nature: but holy men and women did the lyke by the inspiration of the holy spirit.

Verse 1. *Revenge*: In Hebrew in revenging revenges *Willing*: That is, not all Israell but such onely as followed Barak who at that time had no authority in Israel.

Verse 3. *The earth &c.* Hyperbolicall speeches signifying the power of Gods presence working in all his creatures.

Verse 4. *Sinai*: That is to say, not onely creatures which were as it were before GOD in his presence: but also such as it were behind him were mooved.

Verse 6. *Mother*: so called because beeing endued with the spirit of prophecie as a mother to her childre: so prophets were called fathers, their disciples their sonnes.

Verse 7. *Gates*: or ports, signifying that the enemy was master of all, for in the ports of cities judges sat: and the munition of the citie lay there.

Verse 9. *Whyte asses*: This may bee expounded either of merchants or great men: as after chap. 10. 4. & 12. 14. Vers. 13. *EPHRAIM*: It may be meant of *Deborah*, for chap. 4. 5. it is said she dwelt in mount Ephraim.

Verse 14. *A dish*: that is to say, abundantlie, for the Hebrew word signifieth a vessel cup like, appointed to be vsed at great sacrifices, as chap. 6. 38.

Butter: That is to say, new milk new severed from the butter.

Observations of grounds for use and doctrine.

Obs. 1. *DEBORAH* conceived and sung this Song by a prophetick spirit the very daye when the benefite was gotten: teaching vs heereby to giue thanks to God for his benefites without delaye: not lingering with Iacob to go to Bethel and performe his vowes: neither beeing vnthankfull altogether, as the nyne lepers were to Christ. The Ethnicks sung their Pæans immediatly after victorie over their enemies.

Obs. 2. It is God who revengeth the wrongs done

to his servants: for it is his office, Deut. 32. which when we find we should praise him: Psal. 18. 47. neither should wee avenge our self. Pro. 25. 21. Ro. 12. 10. Obf. 3. v. 1. All true fortitude comes of God, and is his gift, as the right vse. of it, and good event: Psal. 18 for our actions are not in our power: Ier. 10. 23. This doctrine refuteth the errour of mans free-will.

Obf. 4. Whatsoever is written in holy Scripture serveth not only for the age when it was written, but also for the posteritie: Rom. 15. 4. 1. Cor. 10. 11.

Obf. 5. Kings, Princes and potentates haue neede to bee exhorted to marke the judgments of God vpon their Peeres, for pride so blinds their mindes, that they mis-ken both God & man. Pl. 2. 10. Pl. 70. 12 Pl. 82. 6.

Obf. 6. Wee should remember Gods works of olde, that wee may praise him, trust in him, and be comforted in the day of trouble. Psal. 77. 11.

Obf. 7. vers. 3. 4 All creatures in heaven & earth serve God: only the Devils and mankind are rebellious.

Obf. 8. Peace is a great benefite of God to Church & common-wealth: and Warre a great plague, therefore we should pray for it. Psal. 122. 6. 1. Tim. 2. 2. and praise God for it.

Obf. 9. vers. 5. 6. Princes and Princesses should be nourishers of the Church of God. Esay. 49. 23. parents to their subjects, therefore even the Ethnickes by the the light of nature called them *Patres patriæ*: and their kins-folk *patritios*.

Obf. 10. vers. 7. God is a jealous God, and will not suffer his honour to be given to another, but punisheth Idolaters with new punishments, whatsoever the Idolaters

latrie bee, and howsoever mans ingine laboureth to collour or defend it.

Obs. 11. vers. 8 9. 10. Wee should bee feeling members of the Church, rejoycing when they rejoyce, mourning when they mourne. Rom. 12. 15. provoking others to serve God. Psal. 51. 13.

Obs. 12. There are none so eminent in the Church who have not neede to bee stirred vp to their dueties. Heb. 10. 24. 2. Tim. 1. 6.

Obs. 13. To triumph over enemies, overcoming in lawfull warre is lawfull; all triumphs amongst Gods people before Christs death were but præludes and types of Christs triumph vpon the Crosse over principalities and powers. Col. 2. 15. and of his members at the latter day, 1. Cor. 2. 3.

Obs. 14. vers. 11. *Deborah* hath the Song named after her, *Barak* the triumph after him: shee was the Prophetesse, hee the leader of the Armie. Iustice giveth to everie one his owne.

Obs. 15. verse 13. 14. By sinne Gods people are made the taile, by repentance and obedience they become the head againe. Deut. 28. 12.

Obs. 16. As their names who have beene zealous for the cause of God, and of their countrie are registered for their everlasting good memorie: so such, as by infidelitie or feare haue lyen aback are noted with shame. Prov. 10. 7.

Obs. 17. vers. 15. 16. 17. *Reuben* the father of that tribe regarded more his pleasure than his honour, and so was degraduat by his father Jacob. Gen. 49. 3. This sticks to his posterity now, so some sins are hereditary

to Obs. 18. verse. 18 Man proponeth and God disponeth:
yea, Princes haue no power to performe all their in-
m- tentions. Psal. 146. 4. Prov. 21. 1.

ur- Obs. 19. verse 19. 20. All creatures are at Gods
o- command to fight against his enemies, & the enemies
ch of his servants, therefore hee is called the LORD of
es. Hostes: Devils and wicked men disobey, the one hee
holds in chaines. Iud. 6. and hee can put his hooke in
the nosthirls of the other. Es. 37. 29.

aw Obs. 20. verse 21. Man should put his trust in GOD
co- onely, and in none other. Psal. 20. 7. Psalme. 146. 3.

oes Obs. 21. verse 22. Whatsoever is done to Gods ser-
iti- vants be it good or evill, God thinkes it done to him-
the self. Mat. 25. 25. Acts. 9. 4.

af- Obs. 22 Before wee curse or vse imprecations, wee
the should trye by what spirit wee are led, as Christ said
gi- to his Disciples *Iohn* and *Iames*.

de God can overthrow mightie champions by weake
me meanes and instruments, as *Pharaoh* his overthrow,
Sisera's, and many moe prove.

ea- Obs. 23. *Deborah* a true Prophetesse, as the event de-
re- clared: the best tryall of prophesies are by event.

ed Obs. 24. verse 23. 24 25. 26. Through faith the Fa-
thers were renowned: *Barak* because his faith was
weake had little honour in his victorie, so *Zachariah*
chastised for infidelitie, Christs disciples oft rebuked.

at Obs. 25. verse 27. 28. 29. When the wicked crye
nd peace, peace, then suddenly commeth their destructi-
his on. 1. Thess. 3. 3. The hope of the wicked shall pe-
ry rish, & the thing they feare shall come vpon them.

8 Obs. 26. verse 30. The petitions of Gods servants

moved by his holy Spirit registrated in holy Scripture
are equivalent to promises: and beeing turned in pro-
positions comfort the godly, & may affray the wicked:
howbeit the Lord hold his Church vnder the crosse
for a while, yet their outgate shall be comfortable, &
their end peace. Ps. 37.

*This song paraphrased in English meeter
to the tune of the 76. Psalme.*

Verse. 1.

THE LORD our quarrell hath revengd,
And made our people willing fight:
Now our estate is meekle changd,
To blesse his Name wee haue good right.
Vers. 2. Heare O yee Kings and Princes all,
For to I EHOVAH sing I shall,
To Iakobs GOD, the GOD of might.

Vers. 3. When thou O Lord from Seir went out
And marched forth from Edoms land,
The earth, the clouds the Sphears about,
Were moved all at thy command,
Vers. 4. The mountaines fled before thy face,
The mount Sinai shooke for a space,
Of Israels GOD they felt the hand.

Vers. 5. When Sangar yet was in this life,
Whose father Anach was by name,
And Iabel also Chabers wife

ature Israel did sustaine great shame.

pro- Vers. 6. For all their wayes were stopt about,
ked: Till I Deborah did step out,
rosse Israel thraldome from to clame.

e, & Verse 7. Israel to them new gods did chuse,
And warres were made within their ports,
When they their God did then refuse,
No speare nor shield had their cohorts.

Vers. 8. I loved then the nobles all,
That helped Israel in this thrall.

Blesse yee the LORD who vs comforts.

Vers. 9. Merchants whyte asses on, who ryde,
And yee in judgement who doe sit,
You who doe travell time and tyde,
Keepe not silence: but speake of it.

out Verse 10. For feare such as no water drew,
Gods justice foorth now they doe shew,
No justice now will judge omit.

ce, Vers. 11. Ryse vp ryse vp againe vp ryse,
Thou *Deborah* thy song to sing,
And thou *Barak* also aryse,
With thy triumph make earth to ring.

Vers. 12. Lately vile slaves our nobles serv'd,
Now we doe reigne and they are starv'd,
Should wee not then praise God our King?

Verf 13. Ephram that pleasant mightie tree,
 Whose roote to Amalek doth reach,
 Did then send forth strong boughs with mee,
 Which Benjamin did also teach.
 And Machir then, for to come downe,
 With the strong men of Zebulon:
 Faire writers all and good in speech.

Verf. 14. With Deborah the princes were,
 Of Isachar as Barak chiefe;
 With whom were many foote-men there,
 Reuben; Alas made no reliefe.

Verf. 15. Then did yee sit as still as stockes,
 To heare the bleating of your flockes,
 And came not forth to chase the thiefe.

Verse 16. Gilead beyond the river bode,
 Then Dan with boats did still remaine,
 Ascher like to a wylie Tod,
 Sat at the sea next to the plaine.

Verse 17. But Zebulon and Napthali,
 Hazard their soules though they should die,
 Vpon the mountaines of the maine.

Verse 18. The kings came forth to fight that
 Even Canaans kings in Tanah field, (day
 Megiddo's waters neare I say,

No profit did their labour yeild. (fought

Verse 19. For starres from Heaven against them

ee, Vers. 20. And Kifons flud against them wrought

Ver. 21. I tramp the strong horsehoofes in field

Verse 22. Gods Angell said Meroz bee curst,
Curse bitterly her people all.

To helpe the LORD that day, who durst
Not come among men strong and tall.

Verse. 23. Blessed bee Iahel Chebers wife,
Aboue the women all her life,
Dwelling in tents which wee doe call.

Verse 24. Water hee ask'd, shee gaue him milk,
And butter in a lordly plate.

Betwixt her hands as soft as silke,

Verse 25. Vnto a hammer made by art,
Shee put her right hand, and a naile
In her left hand, least shee should faile,
And through his temples cauld it start,

Verse 26. Betwixt her feete hee bowed sore,

Hee fell, hee slept betwixt her feete,

Vntill in him was life no more,

And so to die for hirti was meete.

Verse 27. When his mother did then looke out

To spye the fields round about,

Shee said, my sonne stayer long in streete.

Verse 28. Her ladies wise did answer make,
And shee her selfe affirmed to.

Ver. 29. Now of the spoile their parts they take,
And so they haue now much ado,
So many damels to diuide,
And colourd garments right well dy'de,
Right meete their shoulders all vnto.

Verse 30. O LORD let all those perish so,
That enemies are to thee and thine:
And such as loue thee moe and moe,
As cleare as sunne aboute to shine,
As cleare as sunne in his great strength,
So that thy Church may at the length,
Sing foorth thy praises with mee and myne.



The Song of CHANNAH.

I. Samuel. 2.

Text.

Paraphrase.

MY heart rejoyceth in I. **IEHOVAH**, my
horne is exalted in **IEHO-**
VAH: my mouth is enlarg
ed against my enemies for
I rejoyce in thy salvation.

OF this late, and great
benefite **O LORD**
which thou hast bestow-
ed vpon mee: I haue con-
ceaved so great joy: that
my heart which before
was heaueie, now is light:
and my weakenesse made
strong: my mouth closed
before is now opned, a-
gainst my enemies. **Peinna**
& others who reproached
mee.

None holy lyke **IEHO-**
VAH: for there is none but
thou; and no rocke like to
our **GOD**.

2. In thee **O LORD** I rejoyce
justlie, who art most holy,
hath no companion: nei-
ther is there any so able to
faue.

Multiplie not speeches 3. highly, highly let not the
old come out of your mouth:
for **IEHOVAH** is a **GOD**
of sciences, and actions are
not directed without him.

Speake not proudly, as
thou was wont to doe,
O myemie: for the
LORD knowes all things,
and without him we can
do nothing.

The bow of the strong is bro-
ken, the weak is girded

4. **O Peninna** thy strength is
gone, who insulted vpon

With strength.

They that were full of bread, hath hyred themselves: and the hungrie hath ceased: While the barren hath borne seven: shee With many sonnes is weakned.

IEHOVAH kils and gines life, casts downe to hell, and makes to ascend.

IEHOVAH makes poore and rich, hee causes to fall, also hee exalts.

Hee raises the poore out of the dust, hee lifts up the beggar from the dung hill; to make them sit with princes, and makes them to inherit the throne of glorie, for to IEHOVAH the pillars of the earth doe appertaine, and he hath put upon them the habitable world.

Hee

my barrennesse: and I who was weake am made strong.

The case now is farre changed: thou was full of prosperitie: now thou must content thy selfe. I was in great affliction when I had no child: God hath now given to me one childe better nor seven, more worth then all thine

The LORD is author of all changes, & can bring contraires out of contraires, life out of death, prosperitie out of adversitie, light out of darknesse. Gen. 1.

Povertie and riches are from the Lord: low estate and honor comes from him.

None so poore when God if hee will can not make rich, none so vile but hee can make them honorable: even companions to princes: setting them in glorious thrones: for the Lord hath set the pillars of the earth to it to stand upon with the inhabitants there

of,

of, which pillar is his word and power.

Hee will preserue the feete of his godly ones, and the wicked shall bee silent in darknesse: for a man shall not bee made strong by his owne strength.

IEHOVAH let their contentions be trampled under foote: he shall thunder from Heaven vpon him; IEHOVAH shall judge the ends of the earth; and shall giue strength to his King: and shall lift vp the horne of his CHRIST.

9. All the wayes of the godly hee will direct: and wicked men shall perish in darknesse: for no man standeth in his owne strength.

10. All who contend against God shall bee trode vnder foote: hee shall thunder from Heaven against everie one of them: the LORD shall judge the whole inhabitants of the world giving glory to his Sonne IESUS CHRIST the King of Kings.

The argument and analysis of this song.

CHANNAH the wife of *Elkanah* (who also had another wife called *Peninna*) being a long time barren, which grieved her much: (for the Hebrew women knowing the promise of the seed of the woman to tread downe the head of the serpent. Gen. 3. and that that seed should of the posteritie of Abraham their father, esteemed barrennesse a great cross) And her companion *Peninna* having children to *Elkanah* insulting vpon her added affliction to the afflicted.

Therefore *Channah* prayed to God earnestly to comfort her, to take away her reproach, and giue her a son;

The Lord heard her prayer, and gaue her a son, whom therefore she called *Samuell*, that is to say: The strong God heard: And shee beeing moved by the Spirit of God made and sung this song. The parts of the song are 3. The 1. a proposition with the reason thereof. verse 1. 2. The 2. a dehortation with the reasons thereof, from the 3. verse to the 9. The 3. the conclusion of the song. verse 10.

The proposition is of *Channas* joy in the LORD, set forth by the motives of her joy. viz. the present benefit receaved, and effect thereof, her abilitie to answer *Peninna* and all other that vpbraided her before. The reasons of the proposition are 2. the 1. taken from the efficient joy, to wit: her deliverance from her griefe and reproach which shee ascribts to God, and calls it, *her salvation*. verse 1. The 2. reason is taken from the vchangeable nature of God, that hee is most holie, most strong, most true. verse 2. The dehortation is proponed in the beginning of the 3. verse. The summe of the proposition is: That none, specially *Peninna*, bee any more proude or vtter loftie language which is the effect of pryde: the reason of her dehortation are two, The 1. is taken from Gods omniscience: The 2. from his powerfull providence. verse 3. The 2. reason is illustrated by the effects thereof. 4. 5. 6. 7. 8. verse. of which effects shee sheweth the cause in the end of the 8. verse. The conclusion of the song containes a pophecie of the salvation of the godly, the destruction of the wicked: with a reason. 9. Next a petition conforme to the pophecie: with a repetition more cleare of the pophecie. verse 10.

Annotations upon this song.

AS this song begins so it continues full of metaphors purposes flowing from great feeling, and therefore wanting conjunctions: In it also there be diverse apostrophes: of al these the judicious reader may make use.

Verse 1. *Thy salvation*: so said *Simeon* in his song Luk. 3. for the saints of old by temporall benefites as this was to *Channa*, were stirred vp to thinke of the great salvation by CHRIST, which *Simeon* looked for, and saw more clearely and nearelie then his forbeares.

Verse 2. *None holy, no rocke*: This most true for holinesse and power are in GOD essentially and perfyte: in the creature by communication onely and in part, being compared with GOD. Iob. 4. 18.

Verse 5. *Hath ceased*: To wit, to bee hungrie and are filled.

Seven: that is, many. Ruth. 4. 11.

Set out themselves: to wit, for hyred servants for want of food.

Verse 8. *The pillars*: See Iob. 48. v. 4. Psal. 124. v. 8. Psal. 112. 26. and 104. verse 5.

Verse 10. *To his KING*: that is to say; to CHRIST IESUS, to whom hee was to giue all power in Heaven and earth as his appointed King. Psal. 2.

Observations of grounds for use and doctrine.

Obs. 1. **T**HIS song is called a prayer because it is spoken to GOD, and in end hath a prayer: but

the purpose of it is a thanksgiving: and so these well joyned according to the precept of the Apostle. Phi. 4. 6

Obs. 2. It is easie to God when hee will to make a heaueie heart light and joyfull: a dyspyfed person honorable: one silenced to speake boldly. These things and other benefites are obtained, by humiliation & prayer.

Obs. 3. verse 1. Whatsoever benefite God bestows vpon vs, wee should not so much thinke of it or vse it, as looke to GOD the giver of it and praise him, not being as the swyne, who feed vpon fallen fruit: but looke not vp to the tree.

Obs. 4. We should labour to know Gods attributes by his word and workes, wee should meditate therevpon: that wee may loue, feare, trust him and obey his will alwayes:

Obs. 5. verse 2. It is easier to tell what God is not, or to deny any creature to bee like him: then to tell what hee is, for God beeing alwayes infinit cannot be defyned affirmatiuelie so well as negatiuelie.

Obs. 6. Pryde is a hereditarie sicknesse in men and women: yet *GOD resisteth the proude and giveth grace to the humble.* Iam. 4. 6.

Obs. 7. verse 3. to the 8. The providence of GOD rules all things: maks all mutations among men Ps. 107

Obs. 8. Wee should not look vpon things, and iudge of them by present apperance: for the earth is as a stage: wee are players therevpon, everie one is not that hee seemeth to bee in the play: for a beggar there may represent a King: a wise man a foole: a wicked man a good: but wee should abide patiently the catastrophe of the play, staying till the morning, when everie man

putteth on his owne coat : that is the morning of the resurrection. Psal. 49. 14. 1. Iohn 3. 1.

Obs. 9. verse 9. 10. The godly of old tooke their deliverances particular, and of the Kirk in generall, as types of their great salvation by Christ, which they looked for: 1. Pet. 1. 10.

*This song paraphrased in English meeter
to the tune of the 103. Psalme.*

Verse. 1.

MY heart rejoyceth in the Lord,
in him my horne is hie:

My mouth is open wyde and large
against my enemye.

In thy salvation I joye,

2. none holy like to thee:

For there is none but thou, O Lord,
a God, a rocke to mee,

3. Speake thou no more words arrogant
as thou was wont before:

For God knowes all things very well,
and doth both lesse and more.

4. The strong mans Bow is broken quyte,
the weake hath put on strength:

5. The full beginne to begge their bread,
the hungrie eate at length.

The barren hath her seven borne,
the mother of sonnes is weake:

6. The Lord hee kills, and giveth life,
casts downe and vp doth take:

7. Hee makes men poore: and hee makes rich,
hee humbles, and raiseth hie

8. Ev'n poore men from the dung and dust,
Princes equals to bee.

For to the Lord the pillars of
the earth doe appertaine:

And therevpon hath hee set fast
the world and all therein.

9. The feete hee will keepe of his Saints,
that they may never swerve:

The wicked shall in darknesse dwell,
as they do well deserve.

No man shall by his owne strength stand,

10. O Lord stoppe all their strife:

The Lord will shoot his thunderbolts
at him from heaven right rife.

The ends of earth the Lord shal judge,
his King hee shall make strong:

And hee shall his Anoynteds horne
lift vp ere it bee long.



The Song of Hezekiah King of Iudah.

Esay. 38.

Text.

I Said in the cutting of ^{1.}
my dayes, I shall goe to
the ports of the grave: I
am deprived of the rest of
my yeares.

I said, I shall not see IAH, ^{2.}
lah in the land of the li-
ving: I shall not behold man
more, With the inhabitants
of the World.

My habitation is gone and ^{3.}
flitted from me, as a sheep-
heards tent: I have cut off
as a Weaver my lyfe: he wil
cut me off from the thrum:
from the daye to the night
thou wilt destroy mee.

Paraphrase.

When I thought
God was cutting
the threed of my life, by
deaths knife: I thought,
and said within my selfe: I
shall now die young and
child-lesse.

Then my greatest griefe
was, that my bodily eyes
should not see God for a
long time: and presentlie
to be deprived of the sight
of him, in the mirrour of
his workes, word and Sa-
craments.

My dwelling place leaves
mee, and I it: as a sheep-
herd leaveth his tent: the
web of my life is cut out:
as the weaver cutteth out
a web out of his loome:
for I made it short by sins
God hath made it short
in his justice: and gives to
mee no rest daye or night.

I resolved vnto the morning 4. After the nights vñrest I
as a Lyon bee so bruised all looked for no better in
my bones, from the daye to the morning: but that hee
the night thou consumes me cruelly wold destroy mee.
As a crane, a swallow, I 5. The cranes and swallows
chattered: I sighed like a cannot speak in their paine
dove; myne eyes were lifted yet they chatter, and the
vp to the hight: I E H O- dove cheeps: so, vnder so
VAH, I am weake give great griefe and paine,
me rest. could doe nothing, but
 mourne, sigh, lift vp my
 eyes and heart to God.

What shall I saye? both hee 6. It is the Lord, I can nei-
said to mee, and he himself ther say good nor euill: he
hath done it: I shall goe on hath spoken to mee by
all my yeeres with the bit- his seruant Esay, and is
terneesse of my soule, doing accordingly: I will
 never forget this heauie
 hand of God vpon mee.

Lord vpon these they shall 7. Vpon such meditations
live, in all wherein the lyfe the godly shall be comfort-
of my spirit is, and thou ed: in time of sicknesse &
wilt heale me and give me death: as I now, hoping
life. yet for life and health,
 from thee O Lord.

Behold, for peace I had bit 8 In place of peace & health
terneesse, and thou hast lo- which I had, God layd v-
ued my soule from the pit of pon me sore sicknesse and
rottenesse: because thou trouble of Spirit: yet hee
hast cast all my sinnes be- loves mee: because, how-
*hind thy back.*beit hee hath afflicted mee

fore: yet hath hee not delivered mee to death. Psal. 118. but hath forgiven my sinnes, and set mee away with peace.

For the graue shal not confesse vnto thee, death praise thee, neither shal they hope who goe downe to the pit to thy trueth.

The living, the living hee shall confesse vnto thee: as I this day: the father to the sonnes, shall make knowne thy trueth.

IEHOVAH to saue mee: Therefore my songs shall we play: all the dayes of our lyfe in the House of IEHOVAH.

The argument and analysis of this song.

HEzechiah king of Iudah beeing sicke of a desperat disease, which the learned thinke to haue bene a pestilentious fever, because mention is made of Byle. It was Gods will that the Prophet Esay should say to

him hee should die be that disease: This messenger did much commoue Hezekiah: partly because hee was then a younge man, and had no child: partly because hee being tormented both in body and spirit feared death: But chiefly because hee having long before resolved to serve God, and doe good to his Church, this good intention would faile. Being in this estate hee prayed, and weeped sore, and the Lord heard and pittied him: Therfore he sent againe to him the Prophet Esay: with another more comfortable commission then the first: namely, that hee should not die at this time: but haue fifteene yeares added to his yeares hee had lived already: hee being thus comforted, beganne to recognosce his thoughts in time of his sicknesse, and to consider Gods great mercie toward him: for the which he promised to bee thankfull all the dayes of his life. These things after hee had conualesced hee put in write, and makes the argument of this song. The parts of the song are three: The 1. is a recognoscing of his thoughts and words, in tyme of his sicknesse: from the 1. verse to the 6. The 2. is the consolation wherewith he comforted himselfe, from the 6. verse to the 11. The 3. is the conclusion of the song verse 11. As to the 1. part hee sayeth his thoughts and words were these. 1. hee thought and said hee would die of this disease. verse 1. Next hee thought and said hee would haue no more tyme place or occasion to serue God among men living vpon the earth, verse 2. Thirdly hee repeats his thoughts of death, in similitude taken from sheepeheards, and weavers: verse 3. 4. Fourthly by the similitude of Crane, swallowes, dones: hee expresseth his

paine & prayer, verse 5. As for the 2. part, to wit, his conclusion: the grounds thereof are these. 1. that God declared to him his will by the Prophet that he should die: and it was Gods hand vpon him. 2. his resolution to passe the rest of his time in humilitie and repentance verse 6. Thirdly, he comforts himself with Gods promise, verse 7. Fourthly, he comforteth himself with Gods mercie, set downe with the motive thereof, that God may bee honoured by his seruants living vpon earth, verse 8. 9. 10. The conclusion is, that hee will praise God while he liveth, verse 11.

Annotations vpon this Song.

Verse 1. *I said*: through impatience I thought with my selfe.

I shall goe: a description of death.

Rest of my yeares: which by the course of nature I might have looked for.

Verse 2. *I shall not see*: I shall be deprived of Gods visible presence in his Church.

IAH, IAH: This doubling sheweth his great loue to God, and his worship.

Verse 3. *My habitation*: hee compareth the life of man to a tent and webbe.

Verse 4. *I resolved*: That is, I layd my compt.

A Lyon: the like *Iob*, *David*, *Christ* felt.

Verse 5. *Chattered*: being weake in body & wounded in Spirit I could not vter many words in prayer.

Verse 6. *What shall I say*: to wit, to my Maker: see the like, chap. 39. 8. *Iob*, 1. 21. *Heli*, 1. *Sam*. 3. 18. *David*, *Psal*. 39. 9 murmuring the contrare condemned.

Verse 7. *These*: he meaneth Gods word and works.

Verse 9. *For the grave*: so *David Psal*. 6.

Observations of grounds for use and doctrine.

Obs. 1. **H**EZECHIAH left behinde him this song as a monument of Gods mercie towards him: so did David many Psalmes: and God honoured both with place in holy Scripture: which shall not bee forgot or lost, so long as the world shall last: I will honour those that honour mee, saith the LORD
1. Sam. 2. 30.

Obs. 2. verse. 1. 2. 3. 4. Hee complaines not for feare of death, as loving this life so well, that hee had no knowledge, faith, or hope, of a better life after this: but heereby he shewes what paines he had in his body, what agony in his soule: beeing sensible of his sins and of Gods anger: yet there betwo things that make men willing to die: some earthly thing whervnto their heart is teathered: or want of knowledge of the joyes of Heaven.

Obs. 3. vers. 5. Hee could vtter few words in prayer, for griefe and paine: yet God saw his teares, heard his pittifull sighs and groanes: This should teach vs in greatest troubles, yea in the midst of the shaddow of death to hold fast our confidence in God. Ps. 23. 4. Heb. 10. 35.

Obs. 4. vers. 6. The grounds that Hezeckiah laid for his comfort, wee should vie to the lyke end: see the analysis.

Obs. 5. *The LORD wounds and heales againe; kils & giues life:* therefore wee should alwayes feare, serue, and trust in him. 1. Sam. 2. 6.

Obs. 6. The chiefe end of mans lyfe is to know God and serue him: therefore this should bee the principall
cause

cause of our desire to liue.

Obs. 7. Death is a web of our owne spinning: because by sinne wee brought it on vs; yet God is said to cut out the web of our life: because he begins it, promotes it, ends it when hee pleases. This may bee the morallitie of the Poets fable of the three weerd sisters.

Obs. 8. When God forgiueth a man his sinne hee takes away the punishment also, as Hezekiah testifieth by his experience: and this refuteth the doctrine of Romanists: of remission of sinne: and reservation of punishment where vpon they build purgatorie.

Obs. 9. 7. 8. 9. 10. 11. verse. When God hath afflicted vs and delivered vs againe, we should be humble, thankfull, penitent, praying for perseverance least wee fall againe with Hezekiah. Es. 3. 9.

*This song paraphrased in English meeter
to the tune of the 102. Psalme.*

Verse. 1.

WHEN that I thought my dayes were cut,
I said, vnto the graue I me put,
My yeares are spent no moe remaine.
2. GOD in this life to see againe,
No longer men I say behold,
Heere vpon earth although I would.
3. My tabernacle now is rent,
I sit as shepheards doe from tent.
My web like weaver I cut out,
My life I meane: for thou but doubt,
Will mee cut off O LORD with noy,
And mee from day to night destroy,

No rest I get into the night.

4. And in the morning by his might,
Lyke to a lyon hee mee breakes,
Both day and night so sore hee shakes.

5. As Crane or Swallow, or lyke Doue,
I murne, I sigh, I chatter now:
I lift my eyes, I say this best,
LORD I am weake, giue thou mee rest.

6. I hold my peace because that hee,
Both said and did all this to mee:
With sorrow humble will I goe,
Spending my life heereafter so.

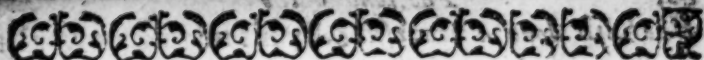
7. Vpon thy promise wee depend,
And on thy mercie without end:
These are the life of this my spirit,
To make mee heale thou thinks it meete.

8. In place of peace I had great paine,
Thou lov'd my soule brought it againe
From pit: for all my sinnes past,
Behind thy backe now thou hast cast.

9. Man gone to graue, cannot confesse,
Nor praise thy name there more or lesse,
Nor can they trust more in thy treuth:

10 But such on earth, whom thou hast reuth;
As I this day now living doe,
Thy trueth their feed will tell vnto.

11. The LORD was readie mee to saue,



*The song of the blessed Virgin
Marie. Luk. chap. i.*

- M**^Y soule magnifieth **1.** **I** Am so ravished with
the LORD. admiration of the mer-
cie, goodnesse, and power
of GOD toward mee: that
all the powers of my soule
concurre with my tounge
to praise him.
- And my spirit leaps for* **2.** *joy: in GOD my Saviour.* And this is the cause of
the exceeding great joy of
my spirit: even to thinke
vpon GOD my Saviour.
- Because hee hath looked* **3.** *unto the humilitie of his* Who hath looked vpon
hand-maid: for behold from mee his handmaid of low
this time, all nations shall degree: and hath honored
call mee blessed. me so: that now in al tims
to come all people shall
proclaime mee a blessed
woman, the mother of
that blessed seed.
- For hee Who is mighty hath* **4.** *done vnto me great things:* For the strong and holie
and holy is his Name. GOD hath done great and
wonderfull things by me.
- And his mercie to generati-* **5.** *ons of generations, to them* And he is not onely good
that feare him. to me, but also to all that
loue him and serue him in
all ages.

Hee hath done a powerfull worke: with his arme hee hath scattered the proude With the discourse of their heart.

Hee hath pulled the mightie out of thrones: and hath exalted the humble.

Hee filled the hungry with good things, and hath sent the rich away emptye.

Hee hath taken vp Israel his child to remember his mercie.

As hee spake to our fathers Abraham and his seed for ever.

The argument and analysis of this song.

MARIE having barkned to the message of the Angell Gabriel: hasted to Hebron a towne of the trybe of Iudah, pertaining to the Levits, situat among

6. By his mightie power he hath wrought a great work he hath dissipat the proud, and all their devyces.

7. God resisteth the proud: and giveth grace to the humble: exalting them which will be seene shortly vpon my Sonne & me: and Herod.

8. Such as were poore and in hard estate: as my husband and I, he hath made abundantly content: And vpō rich men as Herod he is bringing great miserie and male-contentment.

9. With his owne hand hee hath lifted vp Israel his servant: and exalted him: who before was despised, remembring his covenant of grace, made with Abraham Isaac and Iacob our fathers.

10. Even that everlasting covenant concerning the seed of Abraham.

the mountaines: where Zachariah & Elisabeth her coo-
sin dwelt: to show her this mervelous worke of God
with her, that she a virgin not knowing man had con-
ceived by the holy Ghost: that child who should bee
the Messias promised to the fathers: Now so soone as
Mary came to Elisabeth, and saluted her: At the voyce
of Maries salutation: Iohn the Baptist who was to bee
the forerunner of CHRIST, leapt within the wombe
of Elisabeth: And Elisabeth beeing filled with the ho-
ly Ghost, told Marie the tydings, she came to tell her:
before Marie vttered a word more then the salutation:
and shee proclaimed Marie to bee a blessed woman,
the mother of her LORD, & the fruite of her wombe
blessed; and shew her that so soone as shee heard the
voyce of her salutation: her owne child leapt for joy
within her bellie. Even Iohn (sayeth *Augustine*) mo-
ving, saluteth Christ, whom as yet hee could not salute
with words. And Elisabeth assured Marie, that that
should come to passe, which was told her from the
Lord by his Angell: Then Marie moved by the holie
Spirit vttered the words of this song containing the
praise of God: for his great mercie and goodnesse to-
wards her: and towards all his servants in all ages: and
for his wise, just, powerfull providence, for his Church
and against the enemies thereof: according to his co-
venant with Abraham and his seed for ever.

The parts of the song are 2. the 1. containeth a pro-
position of her praising of God and rejoycing in him:
verse 1. 2. The 2. containeth reasons of the proposition:
which are 7. in number. The 1. is taken from Gods
goodnesse towards her and the consequent thereof, that

hence foorth all ages shall call her blessed. verse 3. The 2. is taken from Gods wonderfull power, in working with her, and his holinesse. verse 4. The 3. is taken from the continuing of Gods mercie to his servants & their posteritie. verse 5. The 4. is taken from Gods power over the enemies of his Church. verse 6. The 5. is taken from Gods power and justice over wicked men bee they never so mightie: and his power, goodnesse, & grace to such as in humilitie serue him. verse 7. The 6. is taken from Gods compassion vpon poore ones: & his dispying of the rich, who trust in their riches. The 7. is taken from Gods goodnesse to his people Israell and the efficient cause thereof, to wit, his covenant with their fathers. verse 9. 10.

Annotations vpon this Song.

Verse 1. **M**agnifieth: that is, inlarges it self to think of his greatnesse and goodnesse: for no creature can comprehend God fully, farre lesse adde to his perfection.

Verse 2. *In*: or for: and this sheweth the efficient cause and verie object of her joy.

My Saviour: The Syriak interpretation is, quickning mee.

Verse 3. *Looked*: that is, favourable accepted: Gen. 4. chap. v. 4. 5.

Humilitie: The word imports a low and despyed estate: & not the merite of vertue in her: as they alledge who mantaine that diuine worship is due to Marie in a hy degree: But *Theophylactus* expounding these words sayeth better: I shall bee called blessed not for my ver-

tue: but because God hath done great things for me.

Verse. 5. *To generations*: according to the promise
Exod. 20. 6. Psal. 103. 17.

Feare him: feare in holy Scripture oft signifyeth all
duety wee owe to God: and is to bee vnderstood of
the filial not servile feare. Rom. 5. 15.

Verse 6. *A powerfull thing*: the Syriak interprets
this, victorie.

Scattered: as the whirle winde doth chaffe. Psal. 1.

Verse 8. *Hungrie*: she alluds to the words of Chan-
na in her song.

Taken up: with his hand to deliver: which the
Greeke word properly signifyeth, as *Galen* witnesses,
and so is to bee expounded Heb. 3. 16. and the conside-
ration heereof giveth another meaning to that Scrip-
ture, then commonly interpreters doe.

Child: Syriak his servant, as Esay. 41. 8. 9.

Observations of grounds for use and doctrine.

Obs. 1. **T**His the first song in the new Testament sung
by the blessed Virgin Marie: as the first song
in the old Testament was sung by Marie Moses sister,
both about one time of the yeare, both by women, both
by Maries: and in many things the purposes of both
agrees,

Obs. 2. verse. 1. 2. The spirit of God in lightneth
the eyes of the minds of his servants to see clearly his
benefites, and their greatnesse: he fills their hearts with
spirituall joy: & opens their mouth to praise: while as
the wicked are like to swyne who eat fruit falling from

the tree: but never looke where from it came.

Obs. 3. vers. 3. God is said in holy Scripture to respect or looke vpon men or women when he shoves any token of his favour to them: and by the contrare not to respect or looke vpon them, when hee is angry: & the similitude is borrowed from parents or masters to their children or servants.

Obs. 4. Marie heere & in the verses following seemes to allude to the 98. Psalme, teaching vs to bee well acquainted with holy Scripture, that wee may make vse thereof in due time.

Obs. 5. vers. 4. 5. Gods promises to the godly, import everlasting good things: And therefore the performance of his promise by temporall benefites, should bee to vs pledges of his eternall loue.

Obs. 6. Compare the verses following with Psal. 1. Psal. 63. Esay 29.

Obs. 7. God takes the wicked in their owne crafts, making evill counsell worse to the giuer.

Obs. 8. When God will put forth his hand to helpe, he comforts his Church, confounds his enemies Es. 41. 10

Obs. 9. verse 6. 7. 8. 9. 10. God is faithfull and fails not his servants. Ios. 1. 5. Heb. 13. 6.

*This song paraphrased in English meeter
to the tune of the 19. Psalme.*

Verse. 1.

MY soule the Lord doth magnifie,
2. and sprit in him rejoyce:
Hee is my God and Saviour,
To him I sing with noyse.

3. For hee the poore estate of mee,
his hand-maid did respect:

And now from hence no people shall,
to call mee blest neglect.

4. The mightie LORD to mee hath done,
things marvelous and great.

5. His Name is holy and his grace,
fits in eternall seate.

To such as feare his holy Name,
and worship him in treuth:

6. A mightie worke his arme hath wrought,
the Proude destroy'd but reuth.

7. The mightie men out of their thrones,
hee pulled hath with strength:

And such as were of low degree,
exalted at the length.

8. With good things hee the hungrie fills,
the rich sends poore away.

9. His servant Israel hath hee tane,
for to protect alway.

For why, hee hath remembered,
his covenant of grace.

10. Which with our fathers hee did make,
and seed to come in place:

Of Abraham I chiefly meane,
and his posteritie,

That they should finde to them and theirs,

The Song of ZACHARIE.

Luke. I.

Text.

Paraphrase.

Blessed be the LORD
the God of Israell: be-
cause hee hath visited and
made redemption to his
people.

And hath raised vp the
borne of salvation to vs in
the house of David his
child.

As he spake by the mouth
of his holy Prophets: which
haue beene since the world
beganne.

Saluation from our enemies
& from the hand of al that
hate vs.

1. Let God bee praised and
preached most worthie of
praise: because that now
hee hath declared, that he
was mindefull of his peo-
ple, in sending his Sonne
to visit and redeeme them

2. And now while as the
strength of Israel seemed
to bee gone, and the pro-
mise made to David to
haue failed: he hath raised
vp his CHRIST: who by
his strength shall over-
throw our enemies: and e-
stablish the kingdome in
the house of David.

3. According to his promi-
ses by his seruants: conti-
nued in all ages since the
beginning.

4. Who prophecied that we
should bee delivered from
our enemies and from the
power of all who hate vs.

To

And

To make mercie with our fathers, and to remember his holy testament,

5. And to performe his mercie promised. to our fathers: and shew hee did remember his covenant made, seald to Abraham.

The oath which he swore to Abraham our father.

6. By oath, vision, and circumcision.

To giue vnto vs delivered from the hand of our enemies, to serue him without feare.

7. That wee beeing delivered from the power of our enemies, might serue him willingly & boldly.

In holynesse and righteousness before him; all the dayes of our lyfe.

8. In holynesse and true righteousness in his sight continually (who searches the hearts and raines) so long as wee liue.

And thou, babe; shall bee called the Prophet of the most High, for thou shall goe before: before the face of the LORD to prepare his wayes.

9. But now thou my younge sonne: though thou seeme litle worth: yet thou shall be a great one: even surriour of the great King: and his forerunner to prepare his peoples hearts to receaue him.

To giue the knowledge of salvation to his people, in the remission of their sinnes

10. Opning to them the way of salvation, in repentance and faith in the blood of Christ the Lambe of God who takes away the sins of the world.

By the bowels of mercie of

12. Which is the greatest

*our GOD, by the which he
hath visited vs Who comes
from above.*

mercie given vs by GOD:
manifesting his Sonne in
the flesh: who commeth
from Heaven.

*To shine to them that sit
in darknesse & in the shad-
dow of death, to direct our
feete in the way of peace.*

13. Who also shall be a light
to the Gentiles, who now
sit in darknesse and dead-
ly ignorance: & lead both
vs and them to true hap-
pinesse.

The argument and analysis of this song.

ZACHARIE the father of *Iohn* the Baptist, a priest
of the order of *Abiah*: when hee was doing his
office according to the order of his course, in the tem-
ple of the LORD. *Gabriel* the Angell appeared vnto
him and told him that his wife *Elisabeth* should beare
him a sonne: & commanded him to call his name *Iohn*:
Also hee shew him that hee should bee that *Elias* of
whom *Malachi* prophecied chap 4. v. 5. Which mes-
sage Zacharie doubted of: considering that both hee
and *Elisabeth* were old: and she had beene all her dayes
till then barren. Therefore he was stricken with dumb-
nesse vntill the day *Iohn* was borne: so that vpon the
eight day after, when they were about the circumci-
sion of the child, they speared at him how the childe
shoud be called: & he asking writting tables, because
he could not speake, wrote, his name shall bee *IOHN*:
and immediatly his tongue was loosed: and he opned
his mouth, and praised GOD. And beeing filled with

the Spirit of God hee spake the words of this song: The summe of it is: he praised God for performing of his promise concerning Messiah: made to their father Abraham and to David, and foretold by the holy Prophets since the world beganne: and in the end he prophecieth that his sonne Iohn should be the forerunner and furriour of CHRIST.

The parts of the song are three; The 1. containeth the praise of God or an exhortation to praise him ver. 1. at the beginning: The 2. part containes the reasons of the exhortation: from the 1. to the 9. And they are in number 3. The 1. is the visitation of his people. The 2. is the redemption of them: verse 1. The 3. reason is the raising vp of the horne of saluation in the house of David. verse 2. All these 3. reasons are illustrate, by comparing the promises of God and prophcies with these things, the event and accomplishment of them verse 3. 4. 5. 6. 7. 8. The 3. part of the song, containes a prophcie concerning his sonne Iohn: that he should bee called a Prophet, be the furriour and forerunner of CHRIST. verse 9. Next the ministrie and doctrine of Iohn, viz. to point out Messiah: prepare the people to receaue him: teach the doctrine of repentance & faith, for receaving by the mercie of God remission of sinnes verse 10. 11. Thirdly hee sets downe the finall cause of CHRISTs first comming, to wit, to giue light, comfort, life eternall to all those that should beleue in him verse 12. 13.

Annotations vpon this song.

Verse 1. **B**lessed: The verb, be, is to be vnderstood
Visited: This word in holy Scripture

signifieth, whiles to punish, Exod. 20. whiles to doe good, as heere, where it imports the personall presence of GOD in his Sonne IESUS CHRIST comming in the flesh, to see the estate of GODS Church on earth: and to redeeme them. See Exod. 3. 8.

Redemption: This word is diversly taken. 1. for delivering by force and power, out of the hand of the enemy, as GOD redeemed his people out of Egypt. 2. For going free with the enemies good will: as the redemption from the Babylonian Captivitie. 3. For ransoming, that is, paying the just pryce, as heere and els where.

Verse 2 *The Horne:* That is, the strength, a metaphor from horned beasts.

Verse 7. *Without feare:* That is, with confidence: Eph. 3. 12. for feare heere doth not signifie religious reverence, but grieve for evill to come.

Verse. 10. *In the remission:* or by the remission of sinnes, which is the manner by the which GOD saves vs. Rom. 4. 7.

Verse 11. *Who commeth from above:* The Greeke word properly signifieth the sunne rising: And Messiah is so called in Hebrew. Ier. 23. 5. Zach. 3. 8.

Peace: In the old Testament often signifieth prosperitie, and in the New: but heere it imports happinesse everlasting: In this way CHRIST by his word leads vs: for hee is the way, the veritie and life.

Observations of grounds for use and doctrine.

Obs. 1. **A**lbeit these words of Zacharie bee called a prophetic: yet the learned calleth this the second

second song in the New Testament: There is indeed a prophetic in the foure last verses: but the former containeth the praise of God.

Obs. 2. verse 1. It hath alwayes beene the practise of the godly after sight or sense of Gods benefites temporall or spirituall, to praise God: so should wee.

Obs. 3. GOD maketh his promises to his Church good, when there is least appearance: hence the proverb: when man is weakest GOD is strongest.

Obs. 4. verse 2. The raising vp of the horne of salvation in the house of David, is the continuing of Davids kingdome, to bee an everlasting kingdome in the person of CHRIST.

Obs. 5. The comparison of prophecies with their event argue the Scripture to be the word of GOD.

Obs. 6. verse 3. All the Patriarchs and Prophets beleueed and looked for the comming of Christ. 1. Pet. 1.

Obs. 7. verse 4 5. 6. The Covenant of grace is: that God would forgie vs our sinnes: save vs from enemies, chiefly spirituall, sinne, Satan, death, put vs in the estate of grace, and bring vs to glorie: which benefites Christ meriteth to vs by his death.

Obs. 8. verse 8. The end of our redemption is, that wee serue God & Christ his Sonne in true holinesse & righteousness before him: beware of hypocrisie, Ps. 50.

Obs. 9. Iohn new borne is installed in his office by the holy Ghost.

Obs. 10. verse 10. The onely way to salvation by remission of sinnes through the merit of the blood of Christ, was shewed in the bloody sacrifices from the beginning, types hereof.

Obs. 11. Gods mercie is over all his workes. Psal. 145. 9. but the bowels of his mercie, that is, his superaboundant love towards his chosen in redeeming of them by Christ his Sonne.

Obs. 12. verse 11. CHRIST is compared to the morning starre, the sunne, the light, an orient from aboue: all which haue good vse to comfort vs.

*This song paraphrased in English meeter
to the tune of the 18. Psalme.*

1. **T**HE LORD, the GOD of Israel,
bee blest and praisde alway:

For hee with great redemption,
hath visit vs this day.

2. The horne now of salvation,
to vs is raised hie,

Vnto the house of David, his
beloved: as wee see.

3 As did foretell our fathers all,
who prophets were by name:

Since that the world did first beginne,
by them hee spoke the same.

4. That wee should bee delivered,
out of our enemies hand:

From everie one that did vs hate,
or that should vs withstand:

5. According to the Covenant,
once with our fathers made

Of mercie, now remembered,
though they long since bee deade.

6. The oath which vnto Abraham,
our father hee did sweare:

7. To give to vs deliverance,
to serue him without feare.

8. In righteousness and holynesse,
sincere before his face:

So long as life should in vs dure,
and that from race to race.

9. And thou my little babe shall bee,
prophet of the most Hie,

And so bee cald, because that thou,
the LORD himselfe shall see.

And thou before him first shall goe,
his way for to prepare:

10. Instructing to salvation,
his people lesse and maire.

11. That vnto them remission,
of all their sinnes is given.

12. By GODS most tender mercie now,
set foorth before our eyne:

For now the Sunne of righteousness,
hath shyned from aboue.

13. To them that sit in darknesse, and
in shaddow of the graue.

Our paths for to direct into,
the way that leads to peace:

And everlasting glorie next,



*The Song of the Angels at the birth
of CHRIST. Luk. 2.*

Text.

GLORY to GOD in
the most High: and
in the earth peace: to men
good will.

Paraphrase.

GLORY is giving to
GOD in the most
hy Heavens: peace is now
vpon earth: and good
news to men.

The argument and analysis of this song.

ONE Angell maketh manifest the birth of Christ,
to shepherds watching their flocks in the night:
& there appeared to them with the Angell a multitude
of heavenly souldiers, that is to say: other Angels: con-
gratulating, the nativitie of Christ, and singing this
song: The parts of it are 3. The 1. concerneth God, that
the Angels in HEAVEN were praising him for
manifesting his Sonne in the flesh. The 2. concer-
neth mankynd vpon earth to whom peace is wished.
The 3. maketh mention of a greater benefite to them,
even GODS loving kindnesse.

Annotations vpon this song.

Good will: The Syriak exponeth a good message:
Pease: For so it was then through all the world:
Men: The Syriak exponeth the sonnes of man.

Observations for vse and doctrine.

IT is customable to earthly Princes to congratulate
by their Ambassadors one another, when children
are

are procreated to them: but the lyke of this was never heard before nor shall be heereafter: That the eternall, insiuite, everlasting GOD, should send from Heaven a multitude of Angels, his Ambassadors to congratulate the birth of a bairne: teaching vs in what estimation GOD hath his sonne new manifested in the flesh: how willing hee sent him in the world to redeeme vs.

Obs. 2. Outward peace is little worth where peace of conscience is away, therefore to peace is well joy-ned Gods good will: the sense whereof giveth peace inward.

*This song paraphrased in English meter
to the tune of the 117. Psalme.*

IN highest Heaven to God is glore,
Let men on earth yet praise him more:
For hee to vs his peace hath send,
In praising him our life to spend:
To men hath shew'd his great good will,
To laud his name should wee be still:



The song of Simeon, Luke. 2.

Text.

Paraphrase

NOW LORD thou let-
test goe thy servant
in peace, according to thy
word,

I LORD thou said I
should not depart frō
this life vntill I had seene
Messias: now I haue seene
him: and am readie to die

with peace and joy.
For my eyes haue seene thy 2. *Even with the eyes of bo-*
salvation. *dy, I haue seene him, who*
shall saue vs.

Which thou hast prepared 3. *Even Christ Iesus vpon*
before the face of all peo- *whom both Iews & Gen-*
ple. *tiles should looke: and be-*
lieue in him their saviour.

A light to the revelation 4. *That light that was pro-*
of the Gentiles, and the *mised to bee revealed to*
glorie of thy people Israell. *the Gentiles: and the glo-*
rie of the Iews, being flesh
of their flesh, and bone of
their bones.

The argument and analysis of this song.

SIMEON a iust and godly man, living in the dayes
 when IESUS CHRIST was borne: had a revelation
 from the holy Ghost, that hee should not see death be-
 fore, with his bodilie eyes hee had seene the LORDS
 CHRIST, And when Ioseph and Mary brought Iesus
 to Ierusalem, to present him to the LORD, and offer
 according to the law of purification of women. Simeon
 beeing mooued by the Spirit of GOD; came to the
 Temple and tooke the babe IESUS in his armes: and
 blessed GOD, and vttered the words of this song: shew-
 ing therewithall what child this was, and what hee
 should bee. The parts of the song are 2. The 1. in sub-
 stance a thanksgiving: in forme an affirmatiue propo-
 sition: containing beside the subject and attribute; the
 circumstance of time in the word, *now*: and of manner

in the words, *according to thy word*: verse 1. The 1 part is a reason of the thanksgiving or proposition: because he had seene with his bodilie eyes the Messiah, whom he describes, calling him the *Gentils light, Israels glory.*

Annotations upon this song.

Verse 1. **L** *Esteest goe*: The Greeke word is a metaphor from ships lowfing from one place to another port, the Syriak hath: Now let mee goe.

In peace: that is, happilie, with inward peace & joy
Verse 2. *My eyes*: that is, the eyes of my body; for otherwayes Abraham long before Simeon saw Christ with the eye of faith John 8. & is that sight which the Prophets desired to see, beside the sight of faith. 1. Pet 1

My salvation: that is, Iesus the Saviour, thy Son: The Syriak hath, thy gracious.

Verse 3. *Before the face*: as a worke to looke vnto, and a light to follow.

Glory: because, come of them according to the flesh.

Observations for vse and doctrine.

Obs. 1 **S** *Simeon* Swan-lyke for whyte haire, sang this sweet song before his death; As Moses did another. Deut. 32.

Obs. 2. The dayes were verie evill wherein *Simeon* lived, which did appearantly make him wearie of his lyfe: So *Elias*, *Ieremiah*, and other holy men haue bene tempted with this tentation.

Obs. 3. The metaphor frō Mariners hauing a cable cast fast where they minde not to stay, and casting it lowle when they will goe home: reacheth vs that the life of the godly is a voyage through many stormes: their death

a going home to their Heaven, their port, their rest.

Obs. 4. The house of our death is appointed by God: therefore wee should neither too much loue life nor hasten or feare to die.

Obs. 5. vers. 1. The end of the godly is peace Ps. 37. El. 57. but no peace to the wicked, ibid.

Obs. 6. vers. 3. Christ is set forth by the preaching of the Gospell before all people: yet some looke vpon him and offend: others looke vpon him and belieue.

1. Cor. 1. 17. 1. Pet. 2. 8. 7.

This song in meeter: to the tune of the 25. Ps.

1. **N**OW lettest thou, O LORD,
thy servant part in peace:

According to thy promise made,
to mee of thy good grace:

2. For why? my eyes haue seene,
my LORD and Saviour.

3. Whom thou hast set before our face,
to looke on every houre:

And als before the face,
of other people all:

4. For heer's the light revealed now,
to Gentiles whom wee call,

In whom Isra'l may glorie,
as being Abrahams seed.

And sent to them now in due time,
in time of their great need.

F I N I S.

Author de se

